قصيدة البردة

Qasida al- Burdah

The Poem of the Cloak

Anthology of Arabic & Urdu Poems

Collected by

Syed Mohiuddin Qadri

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اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى

اٰلِهٖ وَصَحْبِهٖ اَفْضَلَ صَلَوَاتِكَ وَعَدَدَ

مَعْلُوْمَاتِكَ وَبَارِكْ وَسَلِّمْ

Oh Allah! Shower your peace and blessings on our master and patron Muhammad, and his family and his companions with the best of your blessings, and in quantities infinite in your knowledge, your blessings and your peace be upon him.

FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad ﷺ. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, the Holy Prophet Muhammed ﷺ and mercy also be upon his family, his companions and followers until the day of reckoning.

The Holy Prophet Muhammed ﷺ has said in a Hadith:

"It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind." (Saheeh Muslim, Chapter 11, Book 1, Number 0071)

Love for the Holy Prophet Muhammed ﷺ is the perfection of our lmaan (Religion). This love can only be achieved if we know and understand of the perfections and exalted status of the Holy Prophet Muhammed ﷺ in the sight of Allah ﷻ. This translation and commentary of the Qasida al-Burdah, highlights the lofty status and perfections of Holy Prophet Muhammed ﷺ.

A word of advice to the honored reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors, which are certainly unintentional. Please do inform us on our email, author@qasidaburdah.com, of any mistakes so that we correct it in the next edition.

May Allah ﷻ forgive our mistakes, accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. May Allah ﷻ make this a means granting us true love for His Beloved Prophet ﷺ and his Sunnah (teachings), and bless with His divine love and nearness.

Ameen.

PREFACE

The main objective of bringing this Anthology of Arabic and Urdu poems on Islam and its illustrious Preacher, the Holy Prophet Muhammed ﷺ, is to place them within the reach of such English-speaking people as take a keen interest in the faith of Islam and its propagation, so as to enable them to see how Arabic poetry represents and depicts the character of the noble Founder of Islam. With this end in view an English translation, simple and faithful to the original is given, with footnotes explaining in full all allusions to historical facts and events in the life of the Holy Prophet ﷺ, and all references to the Quran and the Traditions. At the same time, the interests of such readers as read the poem with a view to study the Arabic language for the sake of study has not been neglected, and in order to effect this end a literal version is given in the notes where the idiom and the construction of the English language make it imperative to make departure from a close version.

After making all due allowances for the play of imagination, on which Poetry mainly depends for its excellence, and in which the Eastern poets indulge very freely, it will be easy enough to see that the representations and the pictures in these poems possess the rare feature of not exceeding the bounds of propriety and reason. While the Prophet ﷺ is represented as the best and highest model of human perfection, short only of divinity, he is admitted to be, after all, but a man and a servant of Allah ﷻ. All representations are well borne out by historical facts and are sustainable by reason, at least from the point of view of Islamic theology. Thus, in fact poetry here, unable to hold its own against the grandeur and sublimity of the subject, gives way to reality and facts and dwindles into a simple narrative. The book contains one of the noblest poems in the Arabic literature of the Post-Islamic time and one that gives a very faithful picture of the Prophet ﷺ. It has; besides, the rare advantage that its images, similes and sentiments are such as will not fail to command the appreciation of Western readers of the present time.

The book also contains such poems as were composed and recited in the defense and the support of Islam, at its very outset, by such persons as were well known for their high position, integrity of character, vast knowledge and sound judgment. They go far to prove clearly that Islam was never based on violence, force or use of the sword, but was only a form of religion founded on solid reason and pure morality, and quite in unison with the doctrines of Allah ﷻ, previously preached by Abraham, Moses and Jesus, and merely remodeled now according to the wants of the time. Thus, they give a strong rebuff to those Orientalists who have so assiduously made futile attempts to diminish the merits of the faith of Islam by their misleading representations.

I must here admit my conscious incapacity for so high and undertaking, to which due justice can be done only by higher abilities. However, I have an ample excuse in the fact that the cause of Islam has equal claims to the best services of all whether small or great, in proportion to their abilities. It only remains for me now to appeal to the liberal judgment of my readers who, bearing in mind the difficulties that are likely to beset the course of one in my present position, will, I hope, never grudge me the favor of overlooking any shortcomings in the work. I will, at the same time, be thankful to those who will take the trouble of pointing out any faults they may find in the translation and the notes.

My heartiest thanks are due to the people who have directly or indirectly helped so much the publication of the work. I owe much to my father, Syed Jamalullah Qadri, President of Urdu Academy at Jeddah, Saudi Arabia, for his having first suggested and inspired the idea; and for his having revised the Arabic portion of the work.

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INTRODUCTION

A SHORT BIOGRAPHICAL SKETCH OF THE POET

The great poet, Sufi Shaykh Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree Rahmatullahi 'Alaih was born in 608 A.H or 1212 C.E. in Misr (Egypt). He was well known by his surname Busiri from Bushire, to which one of his parents belonged. The other is being from Dalas in Egypt. He also got a compound surname of Dalasaree. He studied in Cairo, where he specialized in hadith and Arabic literature, two disciplines that helped to make him the foremost exponent of Muslim religious poetry. He was a disciple of Imam Abu'l 'Abbas al-Mursi Rahmatullahi 'Alaih who was a Khalifa of Imam Abu'l Hasan ash-Shazili Rahmatullahi 'Alaih. Much of his professional life was spent in the three holy cities, where he became a famous teacher of the Qur'an. After his return to Egypt, where he managed a Qur'anic school, he passed on to his Lord. The exact year of his death is not known, but 695 A.H. or 1296 C.E. is the most commonly given date. He cultivated the art of penmanship with great pains, and followed it as his profession, earning great distinction as an excellent calligraphist. He also took a good deal of interest in the study of oriental languages and usages.

His fame, however, depends not so much on his proficiency in calligraphy as on the several eulogistic poems, which he wrote about the Prophet Mohammad, (Peace of God be on him) of which three are well known. Almost all of Busiri's written work takes the form of poetry, including a long and extraordinary poetic commentary on Christianity and Judaism, based on his study of the Bible. He also wrote a Diwan, an anthology of poems on a wide range of subjects. The poem known as Hamziah, a very long, sonorous and beautiful poetic production, which redounds much to the credit of its writer. His best-known work, however, is the Burdah (Poem of the Mantle), which rapidly became the most popular religious poem in the Islamic world, a position which it retains to this day.

Poets raised in the Islamic world beginning with Hassan ibn Thabit and Ka'b ibn Zuhair put forth the most mature works of their genius and art in eulogies and odes written for Prophet Muhammad (pbuh). However, some of these are considered more fortunate than others due not so much to the artistic value of their work, but to the fame they gained. One of those heading this caravan is Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree who lived in Egypt in the 13th century. Born on Shawwal 1, 608/ March, 1212, in Behsim tied to the city of Behnesa in Upper Egypt, Muhammad al-Busiri was a Berber from a family known as ibn Habnun from the Hammad Fortress in Morocco. He is called Busiri from his father's side and Delasi from his mother's side. It is seen that the poet sometimes combined the two words and used Delasiri. His childhood passed in Delas where his family settled. Later, going to Cairo, he studied language and literature in addition to Islamic sciences. It is understood that he was more preoccupied with hadith (sayings of the Prophet) and sirah (the life story of the Prophet) and that, in view of the rebuttals he made against Judaism and Christianity; he had broad knowledge of the Old and New Testaments. After working some time as a scribe in the treasury in the city of Bilbis, he returned to Cairo and participated in educational and teaching activities in the Quranic private teaching institution. Later on, while working as a scribe in the cities of al-Mahalla and Seha, he became very uncomfortable with the corruption made by his fellow-workers who were Christian civil servants, and he expressed this in his poetry.

Short and weak, Busiri's main complaints were his wife's ill temper, his large number of children and difficulty making a living. Affiliating with Abul-Hasan es-Shazeli, the founder of the Shazeli dervish order, the poet mentions the sheikh's virtues and merits with praise in an elegy of 142 couplets ending with "branch" addressed to Abul-Abbas al-Mursi, who replaced Sheikh Shazeli after his death. It can be understood that the famous Sufi Saint, Ibn Ataullah of Alexandria and Busiri were Sheikh Shazeli's two most prominent disciples. However, while Ibn Ataullah used the theme of divine love, Busiri celebrated more love for the Prophet.

Busiri became paralyzed towards the end of his life, but it is related that he recovered by means of a eulogy he wrote for Prophet Muhammad and died in his eighties (696/1296-97) at Alexandria after a long life. Almost all the works of Busiri were written in verse and are odes written about the Prophet. They are extremely sound and lyrical in regard to poetical structure and style. For this reason, his odes and eulogies have been shown great interest over the centuries in every region of Islamic geography and are among poems read most at religious gatherings. Consisting of twelve eulogies which were dispersed in classical sources, his poetry was gathered together and published under the name of Diwan al-Busiri (pub. Muhammad Sayyid Kaylani, Cairo, 1374/1955). His most famous work world-wide in the field of Islamic literature is the160 or 165 verse poem known as the Poem of the Mantle (Qasida al-Burdah). An enthusiastic lover of the Prophet, Busiri called the ode that made him famous "*al-Kawâkib al-durrîya fî madh khayr al-barîya*". It being called the "Ode of the Mantle" stems from the dream he saw.

THE OCCASION

The Occasion that led to the writing of this poem was an event in the life of the poet, which he describes as follows: The poet, according to his own account, happened to be affected seriously with paralysis, which deprived one-half of his body of its vital powers and motions. He then thought of offering another tribute of devotion to the Prophet and wrote the present poem. Invoking the help of the Prophet and his intercession, he fervently prayed to God the Almighty, with tears repentance and sincerity of purpose, to grant him a speedy relief from the disease. He continued reciting the poem with ardent zeal repeatedly until he fell asleep. In his dream, he saw Prophet Muhammad asked Busiri to read the ode the poet wrote for him. When he said, "O, Messenger! I wrote many eulogies for you; which one do you want," the Prophet indicated this one by reciting the first verse. While Busiri recited the ode, the Prophet listened with pleasure, swaying from side to side. Again it is related that in order to reward Busiri, the Prophet took off his mantle and covered the sick poet who was lying down. Another narration states that the Prophet rubbed his hands over the paralyzed part of Busiri's body. The poet woke up excitedly. While pleasurably trying to gather the dream together, he realized that his paralysis had vanished, and he was astounded with happiness. The cause of its compilation was described by the author himself, as follows:

"I was suddenly paralyzed down one side of my body by a stroke. I decided to compose this ode, the Burdah. I hoped that it would be a means unto Allah, by which He would cure me. So I recited it again and again, weeping, praying, and petitioning God. I fell asleep, and in a dream, I saw the Blessed Prophet (PBUH). He moved his noble hand across my face, and placed his cloak upon me. When I awoke, I found that I had recovered my health."

At this time dawn and the time of the Fajr (Morning Prayer) was approaching. When Busiri took ablution and started towards the masjid, he saw a dervish. The dervish wanted Busiri to give him the ode he recited in the presence of the Prophet ﷺ the night before. Reciting the first line exactly, the dervish said that he saw it in a dream recited before the Prophet ﷺ, who continued moving to and fro, as a mark of his approbation, and then invested the reciter with a 'Mantle'. The poet gave the dervish the poem, and the report of this incident spread out till it reached Bahauddin the Vazeer (minister) of King Tahir. He sent for the poet and, on obtaining the poem, took an oath to have it recited to him with bare head and naked feet. He and his people since then took great delight in its frequent recital.

It is said that Sa'duddin Fariqee, the seal-keeper of the minister, afterwards suffered severely from a serious opthalmia which threatened him with a total loss of sight. In a dream he saw someone bidding him go to the Vazeer and ask him to place the 'sacred Mantle' on his eyes for an immediate cure. The Vazeer, on being informed of the matter, said that among the sacred relics of the Prophet in his possession, he had no such thing as a 'Mantle'. But then recollecting that it probably meant the poem of Busiri, he took it and placed it on the eyes of Sa'duddin. Through its barakaat Allah ﷻ granted him complete cure and restored his eyesight. Hence the ode came to be called Qasida al-Burda and received veneration among all Muslims as a qasida especially approved by the beloved Prophet ﷺ. Its verses are often learned by heart and inscribed on the walls of public buildings. It is congregationally recited in the Majaalis (spiritual gatherings) of the Zaakireen (those who remember Allah ﷻ) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion. Such are the circumstances related to have given birth to the poem, and to have given it the name of "The Ode of the Mantle" or "Qasida al-Burdah".

THE ODE OF THE MANTLE

In the anthology of Arabic poems, the *Qasida Burdah* has had a great impact upon the history of the qasida genre as a whole. No other Arabic poem has been more frequently recited, translated, imitated or commented upon in so many languages of the Islamic world. The *Qasida Burdah*, al-Busiri's most famous poem in praise of the Prophet, is about 160 to 165 lines long. Its appellation "*al-Burdah*", meaning a mantle of woollen cloth in Arabic, refers to another highly esteemed poem in praise of Muhammad ﷺ which is known after its opening words as *Banat Su´ad* and was composed by Ka`b b. Zuhayr. After the recitation Ka`b received, as a reward for his poem, the Prophet's mantle. When al-Busiri, some 650 years later, suffered a stroke and remained semi-paralysed, the Prophet appeared to him in dream guise, touched him with his hand and threw his mantle over his shoulders. Hazrat Busiri was instantly cured and set about to compose his poem called, in reference to this miraculous healing, the "Ode of the Mantle".

Taking its place among the most famous and widely read odes in the world, this work, just as it has been translated into all languages of great cultures, has also been translated into local dialects in Africa, Southeast Asia and the Balkans. The poem has been translated repeatedly into European languages since two centuries: into Latin (as *Carmen Mysticum Borda Dictum*, 1761), into English by J.W. Redhouse (Glasgow 1881), Faizlullah-Bhai (Bombay 1893), Arthur Jefferey (1962), Stefan Sperl (1996) and, recently, Hamza Yusuf (2005), into French by de Sacy (1822), Rene Basset (1894) and Hamza Boubakeur (1980), into Italian by Giuseppe Gabrieli (1901) and, finally, into German by Vincenz von Rosenzweig-Schwanau (1824), C.A. Ralfs (1860) and Uwe Topper (1991). The actual title of the poem, however, is not *Qasida al-Burdah*, but "*al-Kawâkib al-durrîya fî madh khayr al-barîya*" which, in Jan Knappert's translation, runs "The scintillating stars in praise of the Best of Mankind".

The poem was soon to become extremely popular and we know of at least a hundred commentaries, recensions, enlargements etc. Among its commentators, there are many famous scholars, poets and men of letters, e.g. Ibn Abî Hajala al-Tilimsânî (d. 776 AH), Ibn Marzûq al-Tilimsânî (d. in Cairo 781 AH), Badr al-Dîn al-Zarkashî (d. in Cairo 794 AH), Jalâl al-Dîn al-Mahallî (d. in Cairo 864 AH), al-Jalâl al-Suyûtî (d. in Cairo 911 AH), Shihâb al-Dîn al-Qastallânî (d. in Cairo 923 AH), Zakarîyâ´ al-Ansârî (d. in Cairo 926 AH), Ibn Hajar al-Haytamî (d. in Mecca 974 AH), `Abd al-Qâdir b. al-`Aydarûs (d. in Ahmadâbâd 1038 AH) and Nûr al-Dîn al-Halabî (d. in Cairo 1044/1635). It has been translated into all the major Islamic languages, ranging from Turkish and Persian to Urdu, Malay and Swahili; in many a palace of the Ottoman period (e.g. in the Cairene Bayt al-Suhaymî), verses of the poem were inscribed on the walls. Today the *Burdah* is recited in various regions and countries, according to custom in different regions, during the Prophet´s birthday celebrations (*mawlid*), on certain occasions in Ramadân, while washing the body of the dead, at circumcision, engagement and wedding ceremonies, on holy days and nights and also as a weekly scripture. Many magical usages are connected to almost each of its verses, as explained in detail by the 13th/19th century commentator Ibrâhîm al-Bâjûrî al-Azharî (d. 1277 AH). The final prayer section is read for paralysis seven consecutive days and health is pleaded for from Allah ﷻ.

This poem is one of the noblest poetical productions of the seventh century after Islam. It holds its own against any of the best poems of the Abbaside times in florid diction, choice of words, and propriety of expression. perspicuity and charming eloquence of language, natural development of the train of thoughts, the subtlety of its transitions, current and harmonious flow of the meter, and absolute freedom from any kind of solecism. The poem abounds in a variety of images, similes and metaphors, which far from being indistinct, remote or forced are very distinct clear, apposite and happy, and are such as add greatly to the graphic description of the narrative and to a clear elucidation of the incidents alluded to, while monotony in the meter and the language is greatly relieved by various verbal figures so much indulged in by the Post-Islamitic poets. The figures of speech, both verbal and rhetorical, are such as command deep admiration because of their exquisiteness, elegance and propriety of application.

The power of its artistry has been used in every period for keeping religious emotion vibrant and to keep alive love of Prophet Muhammad.

AN ANALYSIS OF THE POEM

The Qasida al-Burdah is in 10 parts and has 165 verses all of which end in the Arabic letter Meem (م), hence it is a "Meemiyya". Beginning with an exquisite allusion to the subject matter (بـو اعد الاثـتـهلان) in accordance with the almost established custom of introducing poems with Love Description (الـنسهب), the poem gives a short description of the woeful plight of a tender lover during his separation from his sweetheart (1-8). This kind of introduction being incongruous to the sublime and grave subject of the poem, the poet, in trying to avoid this uncongruity, artfully gives it a better turn by calling in the agency of the reproachers, who come to discover his secret love, betrayed by his tears and pale color (9-12). Naturally availing himself of the opportunity to expostulate with the lover, he exhorts him to give up such light pursuits as being inconsistent with his old age (13-16). While pointing out what the old age requires him to do instead, while showing the manner in which it peremptorily bids him refrain from the indulgence of lust and passions (17-25), and while proposing to himself to make the best amends for the time he wasted therein (26-28), he slyly glides into his subject (بـر اعه الـتخلص) (29), viz.; the panegyrics of the Prophet (God's Grace be with him).

Proceeding to mention how the Prophet abstained from worldly indulgences (30-33), how he called people to the worship of one God (34-37), how he excelled all the noble prophets that preceded him in social, moral and mental Qualities (338-40), how he was then as a reward, invested by God with the enviable rank of a favorite (41-42), the poet tells us how mankind, at all times, being at a Loss to comprehend his true nature, notwithstanding his kindly taking every care not to try them with anything, beyond their capacity, had to admit his claims to every greatness and excellence, short only of divinity, he being but a human being after all (43-56); and how, while he stood so high among the prophets, and commanded the best respect of the people, he was always extremely affable, polite, accessible and gentle to his people. (57-61)

The poet is here naturally led in a poetic strain to sing of the wonderful and supernatural incidents that occurred at the time of the Prophet's birth and predicted his high mission (62-72). He then sings of the few out of many miracles showed by him in support of the truth of his mission (73-94), the greatest of them being the glorious and the inimitable Quran (95-108) and the Ascension of the Prophet to the heavens (109-I 15), ending with his being invested by God with honors and ranks too high for any other prophet to attain (116-119).

Thus giving a short and lively description of the warlike deeds of the Prophet and of his noble disciples, who assisted him with their military achievements in support of his high mission (120-138) the poet assures us how ready and prompt he is in defending his own people against any calamities and in helping them in their distress (139-143).

At this stage the poet, reflecting on his past life and regretting the waste of his energies in serving and eulogizing worldly people, which would rather compromise his interest in the good of the next world, makes amends by devoutly offering the poem to the Prophet (144-149), and tenders his apology, feeling confident in the generosity of the Prophet and the promises held forth by him to his people, which leave him no reason for despair even in spite of the enormity of his sins (150-152). Then gently hinting at the object he asks for (بـر اعه الـمطلب) (153-154), and not coveting the gain of any worldly good (155), he invokes the promised intercession of the Prophet on his behalf on the Day of Judgement for the pardon of his sins and crimes, and thus consoles his despairing sinful conscience (156-160).

After a short prayer for himself (161-162) he finishes the poem (بـر اعه الـختام) very elegantly and appropriately, with invoking the eternal blessings of God on the head of the Prophet, his followers and his posterity, in well-rounded lines (163-165).

THE VIRTUES AND SPECIALITIES

The virtues of Qasida al-Burdah are innumerable. Some of its virtues (and specialties as appear in famous books) are mentioned here:

1. For blessings in life (long life) recite 1001 times.
2. For the removal of difficulties recite 71 times.
3. To remove drought recite 300 times.
4. For wealth and riches recite 700 times.
5. To have male children recite 116 times.
6. To make easy all difficult tasks recite 771 times.
7. Whoever recites it daily or has someone else recite it, and thereafter makes damm (blow) on him, will be safeguarded from all hardships.
8. Whoever recites it once daily and makes damm (blow) on his children, they will be blessed with long life.
9. Whoever recites it 17 times on a Thursday evening for 7 weeks will become pious and wealthy.
10. Whoever recites it in his bedroom for any work or special purpose, it will be shown to him in a dream.
11. Whoever recites it 41 times in an old cemetery for 40 days, his enemies will be destroyed.
12. Whoever reads it once daily on rosewater for 7 days and gives it to someone to drink, that person's memory will increase tremendously.
13. Whoever is afflicted with a great calamity or hardship, should keep 3 fasts and daily recite it 21 times.
14. Whoever writes it with musk and saffron and hangs it around his neck, will be safeguarded from seventy afflictions and difficulties.
15. The house in which it is read 3 times daily, will be protected from most difficulties.
16. If a person has important work, he should recite it 26 times on the night of Jumah (Thursday evening) and give 26 things in charity.
17. The house in which this qasidah is kept, will be safe-guarded from thieves, etc.
18. Whoever recites it 7000 times in his lifetime, will live up to the age of one hundred years.
19. Whoever reads it over rose water and sprinkles it over his clothes, will become respected and loved by the creation of Allah ﷻ.
20. On a journey if recited once daily, one will be protected from ail hardships of travel.
21. Whoever is in debt should recite it 1000 times.
22. If someone reads it 41 times, or has someone else read it for him on the night of Jumuah, for a certain aim or purpose, will have his aim or purpose fulfilled.
23. The house in which this qasidah is read regularly will be saved from seven things:

    i. From the evil of Jinn.
    ii. From plague and epidemics.
    iii. From smallpox.
    iv. From diseases of the eyes.
    v. From misfortune.
    vi. From insanity.
    vii. From sudden death.

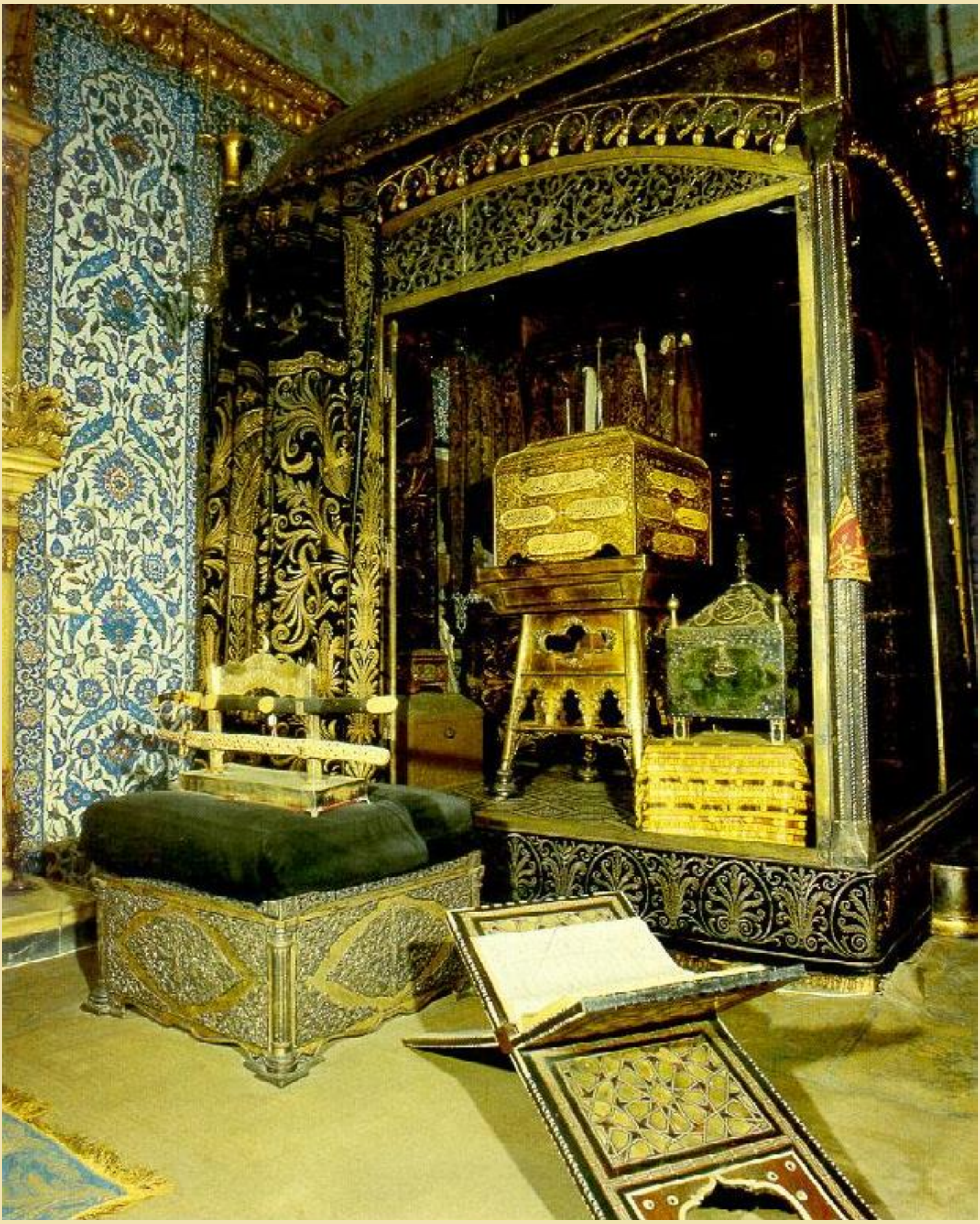
24. The house in which this qasidah is read daily, its inhabitants will also be bestowed with seven benefits:

    i. Long life.
    ii. Abundance in sustenance.
    iii. Good health.
    iv. Help (from Allah).
    v. One will see the NUR (splendor) of the Holy Prophet ﷺ.
    vi. Wealth.
    vii. Happiness and contentment.

25. Whoever wishes to know whether he will derive benefit or harm from a journey, should read the qasidah 3 times, and before reading it, he should recite Durood Shareef 1000 times He will thereafter be informed in a dream by the Holy Prophet ﷺ whether it would be beneficial or harmful to travel.
26. Whoever wishes to know the condition of a traveler, should recite the Qasidah 3 times together with Durood Shareef on a Thursday night.
27. To remove the evil effect of jinn, read once daily for 40 days and make damm (blow) on the affected person.
28. If a child is born, then read it 9 times on sea water and bath the child with it. The child will be saved from all types of calamities.
29. For labor pains (child birth), read 3 times and blow on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well and ease will be experienced immediately.
30. Whoever reads it once after embarking on a ship and passes through a severe storm, will be safeguarded. Whoever is imprisoned, should recite it continuously and he will be freed.
31. If land is infertile, read and make damm (blow) on the seeds, thereafter plant them, abundant crops will grow.
32. If farmlands are infested or plagued with locusts, then read it 7 times on sand and sprinkle it through the lands. Wherever the sand falls, that land will not be infested again.

In conclusion we find that for whatever purpose "Qasida al-Burdah" is read, InSha'Allah that purpose will be fulfilled, with the precondition that one's earnings and food is Halaal. One also becomes constant in eating, sleeping, and talking less. May Allah ﷻ through His infinite grace and mercy accept this humble effort, grant us death with Iman, bestow us, our Ma'shaykh, and our families, eternal love for the Holy Prophet ﷺ through the blessings of this Qasida.

Ameen.



The Chamber of the Blessed Mantle houses the latticed silver canopy under which the Blessed Mantle and the Holy Banner of Muhammad ﷺ are kept in their golden chests



The Burdah in the Topkapi Museum, Istanbul

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ألفَاتِحة إلى حَضرَت سيدنا ومولانا مُحَمَّد وعلى آلة وصحبه وسَلَّم

لَا اِلٰهَ اِلَّا اللّٰه لَا اِلٰهَ اِلَّا اللّٰه	**لَا اِلٰهَ اِلَّا اللّٰه يَا فَرْدُ يَا صَمَدُ**
لَبِسْتُ ثَوْبًا الرَّجَا وَالنَّاسُ قَدْ رَقَدُوْا	وَبِتُّ اَشْكُوْ اِلٰى مَوْلَائِيْ مَا اَجِدُ
وَبِالضَّجِيْعَيْنِ وَالْعَمَّيْنِ قُدْوَتُنَا	وَبِالْحَسَنْ وَالْحُسَيْنِ اِذْهُمْ لَنَا سَنَدُ
اَشْكُوْ اِلَيْكَ اُمُوْرًا اَنْتَ تَعْلَمُهَا	مَالِي عَلَي حَمْلِهَا صَبْرٌ اَوْلَا جَلَدُو
ثُمَّ الصَّلٰوةُ عَلَى الْمُخْتَارِ شَافِعُنَا	فِيْ يَوْمِ لَا يَنْفَعُ وَالِدٌ وَّلَا وَلَدُ
فَلَا تَرُدَّنْهَا يَا رَبِّ خَائِبَةً	فَبَحْرِ جُوْدِكَ يُرْوِيْ كُلَّ مَنْ يَّرِدُ
ثُمَّ الصَّلٰوةُ عَلَى الْهَادِيْ وَعِتْرَتِهِ	مُحَمَّدُ الْمُصْطَفٰى مَا مِثْلِهِ وَاحِدُ
لَا اِلٰهَ اِلَّا اللّٰه لَا اِلٰهَ اِلَّا اللّٰه	**لَا اِلٰهَ اِلَّا اللّٰه مِنَ اللّٰهِ نَرْجُو الْغُفْرَانْ**
وَصَلِّ بِقَلْبٍ حَاضِرٍ غَيْرَ غَافِلٍ	وَلَا تَلْهُوْا الذِّكْرِ الْمَقَابِرِ وَالْكَفَنْ
عَلَيْكَ بِتَقْوَى اللّٰهِ فِي السِّرِّ وَالْعَلَنِ	وَقَلْبُكَ نَظِّفْهُ مِنَ الرِّجْسِ وَالدَّرَنْ
وَمَا هٰذِهِ الدُّنْيَا بِدَارِ اِقَامَةٍ	وَمَا هِيَ اِلَّا كَالطَّرِيْقِ اِلَى الْوَطَنْ

ويا ربّي عاملنا بلطفك واكفينا — بجودك واعصمنا من الزّيغ والفتن

ووفّق وسدّد وصليح الكلّ الوحدينا — لسنّة خير الخلق والسّيّد الحسن

عليه صلوٰة الله ثمّ سلامه — صلوةٌ وتسليمٌ الى آخر الزّمان

حسبي ربّي جلّ الله ما في قلبي غير الله — لا اله الّا الله محمّدٌ رّسول الله

My Lord is enough for me. Glory be to Allah! — There is no God but Allah, Muhammed is the Messenger of Allah

اخذنا باب مولانا كريمٌ ليس ينسانا — وصدّقنا بما جاءنا هو الصّادق رسول الله

محمّدٌ قال يا ربّي سؤ الى أمّتي بعدي — تسامحهم من الذّنب وغفّار الذّنوب الله

محمّدٌ زينٌ كلّ الزّين له شقّ القمر نصفين — عرج في ليلة الاثنين الى الخضراء وعرش الله

وصلّى الله على الهادي محمّد ساكن الوادي — سألت الله يرحمنا بجاهك يا حبيب الله

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ	يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ
فِيْ حُبِّ سَيِّدِنَا مُحَمَّدٍ	نُوْرٌ لِّبَدْرِ الْهُدٰى مُتَمَّمْ
قَلْبِيْ يَحِنُّ اِلٰى مُحَمَّدٍ	مَا زَالَ مِنْ وُّجْدِهٖ مُتَيَّمْ
مَالِيْ حَبِيْبٌ سِوٰى مُحَمَّدٍ	خَيْرَ الرَّسُوْلِ النَّبِيِّ الْمُكَرَّمِ
شَوْقُ الْمُحِبِّ إِلٰى مُحَمَّدٍ	اَفْنَاهُ ثُمَّ بِهٖ تَهَيَّمْ
فِي الْحَشْرِ شَافِعُنَا مُحَمَّدٌ	مُنْجِي الْخَلَائِقِ مِنْ جَهَنَّمْ
مِيْلَادُ سَيِّدِنَا مُحَمَّدٍ	اُمُّ الْقُرٰى بَلَدٌ مُّعَظَّمٌ
اَحَى الدُّجَا زَمَنًا مُحَمَّدٌ	مَوْلَاهُ سَلَّمَهُ وَكَلَّمْ

يَا رَبِّ صَلِّ عَلٰى مُحَمَّدْ يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

اَدْعُوكَ اَحْمَدُ يَا مُحَمَّدُ	يَا سَيِّدَ الرُّسُلِ الْمُقَدَّمِ
اِشْفَعْ اِلَى اللهِ يَا مُحَمَّدُ	يَوْمَ الْقِيَامَةِ كَيْ اُنْعِمَ
اَرْجُو الشَّفَاعَةَ مِنْ مُحَمَّدٍ	لَوْ كُنْتُ اَرْتَكِبُ الْمُحَرَّمَ
مَنْجَا وَمَلْجَائُنَا مُحَمَّدٌ	يَوْمَ الْهَوَانِ بِهِ تَحَشَّمَ
وَالنُّورُ جَآءَ بِهِ مُحَمَّدٌ	وَالْحَقُّ بَيَّنَ وَاِنْ تَكَلَّمَ
اَعْلَا السَّمَآءِ سَمَا مُحَمَّدٍ	جِبْرِيلُ قَالَ لَهُ تَقَدَّمَ
وَالْجُنْدُ حِيْنَ غَزَا مُحَمَّدٌ	مِنْهُمْ مَلَآئِكَةٌ تَسَوَّمَ
قَلْبِيْ مَرِيْضٌ جِسْمِيْ عَلِيْلٌ	لَيْسَ شِفَايِ سِوَاءُ مُحَمَّدْ
وَالدِّيْنَ اَظْهَرَهُ مُحَمَّدٌ	وَالْكُفْرَ اَبْطَلَهُ فَهَدَّمَ
صَلَّى الْاِلٰهُ عَلٰى مُحَمَّدٍ	وَالْآلِ كُلِّهِمْ وَسَلَّمَ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلٰى آلِهِ

Qasida al-Burdah

Chapter One

فِي ذِكْرِ عِشْقِ رَسُولِ اللهِ ﷺ

Concerning the Love for the Messenger of Allah ﷺ

In this chapter Allamah Busiri R.A. speaks of his love for The Messenger of Allah ﷺ. He tries to conceal this love and who his beloved is. For this reason he has not mentioned the name of The Messenger of Allah ﷺ, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to The Messenger of Allah ﷺ. Due to this excessive love and devotion for The Messenger of Allah ﷺ, he has become completely restless, thus exposing this love to everyone.

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقِدَمِ	اَلْحَمْدُ لِلّٰهِ مُنْشِي الْخَلْقِ مِنْ عَدَمِ
Praise be to the one who was chosen by Allah since eternity	All praise be to Allah, the Creator of mankind from nothingness
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ	مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
On Your Beloved, the Best of All Creation	My Master, descend peace and blessings continuously and eternally (non-existence)
مَزَجْتَ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمِ	أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ
That tears mixed with blood are flowing from your eyes	Is it because of your remembrance of the neighbors of Dhi-salam (city near Madinah)
وَأَوْمَضَ الْبَرْقُ فِي الظَّلْمَاءِ مِنْ إِضَمِ	أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
Or it is the lightning struck in the darkness of the night, from the mount of Idam (place near Madinah)	Or is it because of the breeze blowing from Kaazimah (one of the mountains of Madinah)
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهِمِ	فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَا
What is the matter with your heart, the more you tell it to come to its senses, the more it is distracted by love	What has happened to your eyes, the more you tell them to stop, the more they continue flowing
مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمِ	أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ
While his eyes are shedding tears and his heart is glowing[4]	Does the fervent lover think that his love can be concealed

لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ — وَلَا أَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

Had it not been for the love, you would not have shed tears at the ruins (of your beloved)
Nor would you become restless at the remembrance of the cypress (tree)[5] and the high mountain[6]

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَمَا شَهِدَتْ — بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقَمِ

How do you deny love after the testimony
Borne against you by (two) reliable witnesses as your tears and your illness

وَأَثْبَتَ الْوَجْدُ خَطَّيْ عَبْرَةٍ وَّضَنًى — مِّثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ

Love has ingrained two lines of fear, and withered your face
On your cheeks like yellow rose and the reddish tree

نَعَمْ سَرَى طَيْفُ مَنْ أَهْوَى فَأَرَّقَنِي — وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْأَلَمِ

Yes! Thoughts of the beloved came to me at night and kept me awake
And love transforms pleasure into pain

يَا لَائِمِي فِي الْهَوَى الْعُذْرِيِّ مَعْذِرَةً — مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمِ

You who reproach me, regarding my love for one of the tribe of Uzrah, excuse me
From me to you if you do justice, you would not reproach me

عَدَتْكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرٍ — عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

My state of love has been expressed to you, and now my secret is no longer concealed
From those who malign (me), nor is there (something to) check my agony

مَحَضْتَنِي النُّصْحَ لَكِنْ لَّسْتُ أَسْمَعُهُ — إِنَّ الْمُحِبَّ عَنِ الْعُذَّالِ فِي صَمَمِ

You have sincerely advised me, I did not heed it
For verily a lover is deaf to his reproaching critics

إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلِي — وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهَمِ

I regarded with suspicion the advice of the elders in reproaching me
(Wisdom) in the advice of the elders is above suspicion

Chapter Two

فِي مَنْعِ هَوَى النَّفْسِ

Concerning Restraining Lust and Carnal Desires

In this chapter, Allamah Busiri R.A. mentions two reasons for restraining of lust and carnal desires. Firstly, a person falls in love due to lust and carnal desires. After mentioning love in the first chapter, he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah ﷻ. Secondly: Restraining lust and carnal desires is essential for gaining love for The Messenger of Allah ﷺ. The love which has for The Messenger of Allah ﷺ, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظَتْ	مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ
Verily my soul which is laden evil did not heed the advice	Due to its ignorance, from the warning by grey hair and old age
وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى	ضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ
And I have not prepared, for good deeds, a feast,	For a guest (death) that has lodged on (my) head nor did I honor (him)
لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوَقِّرُهُ	كَتَمْتُ سِرًّا ابَدَا لِي مِنْهُ بِالْكَتَمِ
Had I known that I would not be able to honor him (it)	I would have concealed my secret, which is exposed, by dyeing
مَنْ لِي بِرَدِّ جِمَاحٍ مِنْ غَوَايَتِهَا	كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجُمِ
Who is there that can restrain my wayward-self from its waywardness	Just as unmanageable horses are restrained by resins
فَلَا تَرُمْ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا	إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهِمِ
Do not try, through sinning, to subdue sensual desires	For verily food, only increases sensual desires
وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلْهُ شَبَّ عَلَى	حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمْهُ يَنْفَطِمِ
Your self (desires) is like a child when breastfed	Loves suckling but when you wean it, will stop
فَاصْرِفْ هَوَاهَا وَحَاذِرْ أَنْ تُوَلِّيَهُ	إِنَّ الْهَوَى مَا تَوَلَّى يُصْمِ أَوْ يَصِمِ
Then stop its inclinations and beware that it does not overpower you	Verily lust whenever it overpowers, gives either a mortal blow or tarnishes your character
وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ	وَإِنْ هِيَ اسْتَحْلَتِ الْمَرْعَى فَلَا تُسِمِ
And guard it while it is grazing in (the field of) actions	If it enjoys pasture, do not let it roam (graze) freely

كَمْ حَسَّنَتْ لَذَّةً لِّلْمَرْءِ قَاتِلَةً	مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ
How often has pleasure been considered good, whereas it turned out to be deadly	Since he does not know that there is poison in the fat (good)
وَاخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَّمِنْ شِبَعٍ	فَرُبَّ مَخْمَصَةٍ شَرٌّ مِّنَ التُّخَمِ
And fear the evil of (both) hunger and satiation	For most times hungers (poverty) is more evil that overeating
وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدِ امْتَلَأَتْ	مِنَ الْمَحَارِمِ وَالْزَمْ حِمْيَةَ النَّدَمِ
And shed tears from those eyes which have become full (filled with haram)	Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things
وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا	وَإِنْ هُمَا مَحَضَاكَ النُّصْحَ فَاتَّهِمِ
And resist both your self (nafs) and devil (shaytaan), and disobey them both	And if both of them give you sincere advice, regard them with suspicion
وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا	فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ
And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person)	For you know well the deception of (such) an enemy or a wise (person)
أَسْتَغْفِرُ اللّٰهَ مِنْ قَوْلٍ بِلَا عَمَلٍ	لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِّذِي عُقُمِ
I seek forgiveness from Allah from such sayings (preaching) which I do little practice upon	For verily I have attributed (claimed), through this, offspring from a barren woman
أَمَرْتُكَ الْخَيْرَ لٰكِنْ مَّا ائْتَمَرْتُ بِهِ	وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ
I command you to do good but I do not command myself to do the same	And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen)
وَلَا تَزَوَّدْتُّ قَبْلَ الْمَوْتِ نَافِلَةً	وَلَمْ أُصَلِّ سِوٰى فَرْضٍ وَّلَمْ أَصُمِ
And I made no provisions before death of voluntary (nafl) worship	And I did not perform salaat nor did I fast except what was obligatory

Chapter Three

فِي مَدْحِ رَسُولِ اللّٰهِ ﷺ

Concerning the Praises of The Messenger ﷺ

After claiming his love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of The Messenger of Allah ﷺ. He openly declares his love and shows the great qualities and prefect character of The Messenger of Allah ﷺ. While showing his love he also shows the unrestricted and unlimited love which Allah ﷻ has ability Allamah Busairi R.A. has for The Messenger of Allah ﷺ. When Allah ﷻ has praised the beloved Prophet ﷺ, then why should he and all of us also not try to excel in our praises and love for The Messenger of Allah ﷺ.

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى	أَنِ اشْتَكَتْ قَدَمَاهُ الضُّرَّ مِنْ وَرَمِ
I transgressed the Sunnah of Prophet ﷺ, who passed the night (in worship)	Until his feet complained of injury due to being swollen
وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى	تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ
And he tied and folded, on account of hunger, around his stomach	A stone beneath which is his delicate skin
وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ	عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمِ
And high mountains of gold (tried to) tempt him	Towards it, but he was (completely) disinclined due to his high courage
وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ	إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ
His piety increased in spite of his need	For verily need never prevails (overpowers) the infallible
وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةُ مَنْ	لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ
For verily need never prevails (overpowers) the infallible	For had it not been for him this world would not have come out of non-existence
بَلَغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ	حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ
He reached the highest place through his perfection, he drove out the darkness through his beauty	Beautified were all his characteristics, Blessings be upon him and his family

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

My Master, descend peace and blessings continuously and eternally / On Your Beloved, the Best of All Creation

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ ... وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَّمِنْ عَجَمِ

Muhammad ﷺ is the leader of both worlds and both creations (man and jinn) / And of both groups, Arabs and non-Arabs

نَبِيُّنَا الْآمِرُ النَّاهِي فَلَا أَحَدٌ ... أَبَرَّ فِي قَوْلِ لَا مِنْهُ وَلَا نَعَمِ

Our Prophet, the one who commands (good), forbids (evil). There is none (parallel to him) / More truthful than him in saying "No" or "Yes"

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمِ

He is (Allah's) most beloved, whose intercession is hoped for / For every fear (and distress) that is going to come (on the day) of agony (and fears)

دَعَا إِلَى اللهِ فَالْمُسْتَمْسِكُونَ بِهِ ... مُسْتَمْسِكُونَ بِحَبْلٍ غَيْرِ مُنْفَصِمِ

He called (people) towards Allah, so those who cling to him / Clinging to a rope which will never snap

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَّفِي خُلُقٍ ... وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَّلَا كَرَمِ

He transcends the Prophets, physically and in (noble) character / And (the other Prophets) cannot come near his in knowledge and noble nature kindness

وَكُلُّهُمْ مِّنْ رَّسُولِ اللهِ مُلْتَمِسٌ ... غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيَمِ

They all obtained from the Prophet ﷺ / (Like a) handful (of water) from the ocean or (a few) sips from continuous rains

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمِ ... مِنْ نُّقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكَمِ

And they all stopped before him at their (assigned) limits / (Either) of a point of knowledge or to gain one wisdom from (his) wisdom

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ ... ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

For he is the one with whom, ended all outward and inward perfection / And then the creator of all creation chose his as (His) most beloved

مُنَزَّهٌ عَنْ شَرِيكٍ فِي مَحَاسِنِهِ ... فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

He has no equal in his magnificence / The jewel of (excellence) in him is indivisible

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمِ ... وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمِ

Discard what the Christians claim about their Prophet / Then decide and say what you wish in praise of him ﷺ

وَانْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ	وَّانْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ
And attribute towards his personality whatever you wish of excellence	And attribute to his dignified status as much greatness as you wish
فَإِنَّ فَضْلَ رَسُولِ اللهِ لَيْسَ لَهُ	حَدٌّ فَيُعْرِبُ عَنْهُ نَاطِقٌ بِفَمِ
For verily excellence of the Messenger of Allah ﷺ has no (limits)	Bounds, that a speaker might (be able to) express with his mouth
لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا	أَحْيَى اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ
If his miracles were proportionate (according) to his rank, in greatness,	Then his name would have, when called out brought decaying bones back to life
لَمْ يَمْتَحِنَّا بِمَا تَعْيَى الْعُقُولُ بِهِ	حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهِمِ
He did not try to (test) us with that which would confound our minds	Out of keen interest (kindness) for us, neither were we suspicious about the truthfulness of his mission) nor were we confounded (by his doctrines)
أَعْيَى الْوَرَى فَهْمُ مَعْنَاهُ فَلَيْسَ يُرَى	لِلْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمِ
His perfect inner nature made people helpless from comprehending, so it was not understood	Those near and far, except according to their (helpless) imperfect understanding
كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعُدٍ	صَغِيرَةً وَّتُكِلُّ الطَّرْفَ مِنْ أَمَمِ
Like how the sun is seen by the eyes from far	Verily small, yet hurts (dazzles) the eye (when you stare at it)
وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ	قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلُمِ
And can the reality of him be comprehended in this world	A sleeping nation whose description of him are like interpretations of a dream
فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ	وَأَنَّهُ خَيْرُ خَلْقِ اللهِ كُلِّهِمِ
So the extreme depth of (our) knowledge concerning him, is that he is a man	And verily he is the best of all the creation of Allah
وَكُلُّ آيٍ أَتَى الرُّسْلُ الْكِرَامُ بِهَا	فَإِنَّمَا اتَّصَلَتْ مِنْ نُّورِهِ بِهِمِ
Every miracle which all the prophets showed	Verily they have been derived from his NUR
فَإِنَّهُ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا	يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ
For verily he is the Sun of virtue and the rest of the Prophets are its stars	Which show their lights to people only in the dark
حَتَّى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَا	هَا الْعَالَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَمِ
Until when the sun rose his light spread	Universally and gave life to all the nations
أَكْرِمْ بِخَلْقِ نَبِيٍّ زَانَهُ خُلُقٌ	بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ
How noble are the physical qualities of the Prophet ﷺ, adorned with good character	(Who) was vested with beauty and disguised by pleasant temperament

كَالزَّهْرِ فِي تَرَفٍ وَّالْبَدْرِ فِي شَرَفٍ

(He) is like a blooming flower in its freshness and the full moon in splendor

وَالْبَحْرِ فِي كَرَمٍ وَّالدَّهْرِ فِي هِمَمِ

And the ocean in generosity and time its fearless courage

كَأَنَّهُ وَهُوَ فَرْدٌ فِي جَلَالَتِهِ

Even when alone, it appears sue to his grandeur

فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمِ

As though (he is) in the midst of a large army and its retinue

كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدَفٍ

It is like pearls well preserved in oysters

مِنْ مَّعْدِنَيْ مَنْطِقٍ مِّنْهُ وَمُبْتَسَمِ

From the two mines, of his speech and his smiles

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظُمَهُ

No perfume equals the dust which is touching his (the Prophet's ﷺ blessed) body

طُوبَى لِمُنْتَشِقٍ مِّنْهُ وَمُلْتَثِمِ

Glad tidings be to the person who smells it (the dust) and kisses it

Chapter Four

فِي مَوْلِدِ النَّبِيِّ ﷺ

Concerning the Birth of the Holy Prophet ﷺ

Allamah Busiri R.A. in this chapter speaks of the birth of the Holy Prophet ﷺ. In the previous chapter his praises were mentioned. The blessed day on which the Holy Prophet ﷺ was born is a praise worthy event. The birth of the Holy Prophet ﷺ, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of the Holy Prophet ﷺ.

The Holy Prophet ﷺ came to remove all difficulties and calamities from the world.

أَبَانَ مَوْلِدُهُ عَنْ طِيبِ عُنْصُرِهِ	يَا طِيبَ مُبْتَدَإٍ مِنْهُ وَمُخْتَتَمِ
His birth distinctly showed his pure origin	The excellence! of his beginning and his end
يَوْمٌ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمُ	قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ
On that day the Persians discovered that they (were going face misfortune)	Were warned with the approach of misfortune and punishment
وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ	كَشَمْلِ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَئِمِ
And the walls of the palace of Kisra trembled and crumbled	Like how the army of Kisra was scattered never to be untied again
وَالنَّارُ خَامِدَةُ الْأَنْفَاسِ مِنْ أَسَفٍ	عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ
And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.	While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow
وَسَاءَ سَاوَةَ أَنْ غَاضَتْ بُحَيْرَتُهَا	وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِ
Saawah (village in Persia) became grief stricken with the drying up of its lake	And the (thirsty) water bearer returned in anger with disappointment
كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ	حُزْنًا وَّبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمِ
It is as though fire became wet like water	Due to grief, while water was (affected by) the blazing fire
وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ	وَالْحَقُّ يَظْهَرُ مِنْ مَّعْنًى وَّمِنْ كَلِمِ
And the jinn was shouting (at the appearance of the Holy Prophet ﷺ) and the NUR was glistening	And the truth (nubuwaat) appeared with these anwaar, and with their voices
عَمُّوا وَصَمُّوا فَإِعْلَانُ الْبَشَائِرِ لَمْ	تُسْمَعْ وَبَارِقَةُ الْإِنْذَارِ لَمْ تُشَمِ
(The kaafir) became blind and deaf, to the announcements of glad tidings	Nor did they hear and the lighting of warning was nor seen by them

مِنْ بَعْدِ مَا أَخْبَرَ الأَقْوَامَ كَاهِنُهُمْ

After their fortune tellers had informed the people

بِأَنَّ دِينَهُمُ المُعْوَجَّ لَمْ يَقُمِ

That their false religions would not stand

وَبَعْدَ مَا عَايَنُوا فِي الأُفُقِ مِنْ شُهُبٍ

And even after they witnessed shooting stars on the horizon

مُنْقَضَّةٍ وَفْقَ مَا فِي الأَرْضِ مِنْ صَنَمِ

Falling, just as (their) idols were (falling) on earth

حَتَّى غَدَا عَنْ طَرِيقِ الوَحْيِ مُنْهَزِمٌ

So much so that they kept running from the path of wahi

مِنَ الشَّيَاطِينِ يَقْفُو إِثْرَ مُنْهَزِمِ

The devils (shaytaan), one after the other

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةٍ

As though in running away the shaytaan were the army of Abrahah

أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي

Or like that army (put to flight) upon whom (the Holy Prophet ﷺ) threw pebbles

نَبْذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا

Which he threw after their making tasbih in his (mubarak hands)

نَبْذَ المُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

Like how (the Prophet Yunus Alayhis Salaam) when he made tasbih (of Allah ﷻ) was thrown out from the stomach of the swallowing (fish)

Chapter Five

فِي ذِكْرِ يُمْنِ دَعْوَتِهِ ﷺ

Concerning the Blessedness of the Invitation (Calling towards Islam) of The Messenger ﷺ

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً	تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمِ
The trees answered his call, prostrating	Walking towards him on shins (truck) without feet
كَأَنَّمَا سَطَرَتْ سَطْرًا لِّمَا كَتَبَتْ	فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقَمِ
It is though writing lines that were written	With their branches, calligraphically writing of his perfection
مِثْلُ الْغَمَامَةِ أَنّٰى سَارَ سَائِرَةً	تَقِيهِ حَرَّ وَطِيسٍ لِّلْهَجِيرِ حَمِ
Like the cloud following him wherever he went	Sheltering him from the intense heat, (as that) of an oven in the blazing summer
أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ	مِنْ قَلْبِهِ نِسْبَةً مَّبْرُورَةَ الْقَسَمِ
I take an oath (of truth) by the moon that was split, it bears	A connection with his heart (which shows) the truth of my oath
وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَّمِنْ كَرَمٍ	وَّكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِ
What excellence qualities and noble deeds the cave contained (in it)	While every eye (of the disbelievers) was blind him
فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يُرَيَا	وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمِ
The truth (sidq) and the true (siddique) in the cave were not seen (by the disbelievers)	And they were satiny "There is no one in the cave"
ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى	خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ
They thought a wild dove and a spider would not	Lay an egg, or spin a web for the best of creation
وِقَايَةُ اللّٰهِ أَغْنَتْ عَنْ مُّضَاعَفَةٍ	مِّنَ الدُّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطُمِ
The protection of Allah (made him) dispensed with double	From armors and high forts
مَا سَامَنِي الدَّهْرُ ضَيْمًا وَّاسْتَجَرْتُ بِهِ	إِلَّا وَنِلْتُ جِوَارًا مِّنْهُ لَمْ يُضَمِ
Whenever time caused me any distress and I took refuge in him	I receive shelter from him which was not misused

وَلَا الْتَمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمِ

I did not ask for the wealth of the two worlds from his hand
But I received a great gift the best hand that was ever kissed

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمِ

Do not deny that his dreams are revelations (wahi), for verily his
Heart does not sleep , when eyes sleep

وَذَاكَ حِينَ بُلُوغٍ مِنْ نُبُوَّتِهِ
فَلَيْسَ يُنْكَرُ فِيهِ حَالُ مُحْتَلِمِ

And this was at (the period of) puberty of his prophet hood
At that time dreams cannot be denied

تَبَارَكَ اللّٰهُ مَا وَحْيٌ بِمُكْتَسَبٍ
وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمِ

Great are the blessings of Allah that wahi is nor earned
Nor was any Messenger accused (of lying when) giving knowledge of the unseen

آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ
بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمِ

His miracles are (completely) clear, not hidden from anyone
Without it justice cannot be established amongst people

كَمْ أَبْرَأَتْ وَصِبًا بِاللَّمْسِ رَاحَتُهُ
وَأَطْلَقَتْ أَرِبًا مِنْ رِبْقَةِ اللَّمَمِ

How often has his hand granted freedom (cure) from disease by (his) touch
And set free the insane from the chains (fetters) of insanity

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ

He revived the starving year (of famine) through his dua
Until it resembled a white spot on black times

بِعَارِضٍ جَادَ أَوْ خِلْتَ الْبِطَاحَ بِهَا
سَيْبًا مِنَ الْيَمِّ أَوْ سَيْلًا مِنَ الْعَرِمِ

By means of a cloud which rained so abundantly, you would think large rivers
Gushing forth from the sea or like the torrential flood of Arim

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

Chapter Six

فِي ذِكْرِ شَرَفِ الْقُرْآنِ

Concerning the Glory of the Qur'an

In this chapter Allamah Busairi (R.A.) describes the miracle of the Holy Qur'an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur'an is that everlasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur'an and act upon its commands.

دَعْنِي وَوَصْفِي آيَاتٍ لَّهُ ظَهَرَتْ	ظُهُورَ نَارِ الْقِرٰى لَيْلاً عَلٰى عَلَمِ
Allow me to describe the miracles of him (Rasulullah ﷺ) exposed (performed)	Like the lighting of fires on the hillside at night for guests
فَالدُّرُّ يَزْدَادُ حُسْناً وَّهُوَ مُنْتَظِمٌ	وَّلَيْسَ يَنْقُصُ قَدْرًا وَهُوَ غَيْرُ مُنْتَظِمِ
The beauty of a pearl is further enhanced in a necklace	But its value does not diminish)in the least when not strung on a necklace)
فَمَا تَطَاوَلُ آمَالُ الْمَدِيحِ إِلٰى	مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيَمِ
So why should the ambitions of those who praise not increase towards	That which (him (Rasulullah ﷺ) has of noble character and good habits
آيَاتُ حَقٍّ مِّنَ الرَّحْمٰنِ مُحْدَثَةٌ	قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقِدَمِ
Verses of truth from the Most Merciful (Allah Ta'aala) newly heard	(As well as being) eternal which is quality (of Allah) Who is described with eternity
لَمْ تَقْتَرِنْ بِزَمَانٍ وَّهِيَ تُخْبِرُنَا	عَنِ الْمَعَادِ وَعَنْ عَادٍ وَّعَنْ إِرَمِ
It is not connected with any period of time, while it informs us	About the hereafter as well as of Ad and Iram
دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ	مِّنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمِ
Which remains with us forever, therefore it is superior to every miracle	Of the other Nabi's (for) when (their miracles) came but did not remain
مُحْكَمَاتٌ فَمَا تُبْقِينَ مِنْ شُبَهٍ	لِّذِي شِقَاقٍ وَّلَا يَبْغِينَ مِنْ حَكَمِ
Absolutely clear (as evidence) so it did not leave (room for any) doubts	By the enemies nor so they require any judge
مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرَبٍ	أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَمِ
No one opposed it ever except for the vehement enemy	(Due to) the enmity of the enemy towards it,(but that he) refrained from it seeking a truce

رَدَّتْ بَلاَغَتُهَا دَعْوٰى مُعَارِضِهَا	رَدَّ الْغَيُوْرِ يَدَ الْجَانِي عَنِ الْحُرَمِ
Its eloquence refuted the accusations of its objectors	Just as a respectable man keeps off the hand of a transgressor from his harem
لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ	وَّفَوْقَ جَوْهَرِهٖ فِي الْحُسْنِ وَالْقِيَمِ
Its meaning is like the waves of the ocean in helping (one another)	And the (Qur'an) transcends the jewels of the sea in beauty and value
فَمَا تُعَدُّ وَلاَ تُحْصٰى عَجَائِبُهَا	وَلاَ تُسَامُ عَلَى الْإِكْثَارِ بِالسَّأَمِ
Its wonders cannot be counted nor comprehended	Nor would you (be) satiated by its constant repetition (recitation)
قَرَّتْ بِهَا عَيْنُ قَارِيْهَا فَقُلْتُ لَهٗ	لَقَدْ ظَفِرْتَ بِحَبْلِ اللّٰهِ فَاعْتَصِمِ
It cools the eye of its reciter, so I said to him	You have succeeded with the hope of Allah, therefore hold steadfast onto it
إِنْ تَتْلُهَا خِيفَةً مِّنْ حَرِّ نَارِ لَظٰى	أَطْفَأْتَ حَرَّ لَظٰى مِنْ وِّرْدِهَا الشَّبِمِ
If you recite it due to fear of the heat of blazing fire	Then you have doused the blazing fire with its cool water
كَأَنَّهَا الْحَوْضُ تَبْيَضُّ الْوُجُوْهُ بِهٖ	مِنَ الْعُصَاةِ وَقَدْ جَآءُوْهُ كَالْحُمَمِ
It is the Houze-e-Kauthar with which faces are illuminated	Of the sinners even though they came to it (with faces) black as coal
وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً	فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمِ
It is like the straight bridge like the scales in equilibrium	Justice, without which, amongst man cannot be established
لاَ تَعْجَبَنْ لِحَسُوْدٍ رَّاحَ يُنْكِرُهَا	تَجَاهُلاً وَّهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ
Do not be astonished if the jealous person rejects it	(Feigning) ignorance while they are shrewd
قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّمَدٍ	وَّيُنْكِرُ الْفَمُ طَعْمَ الْمَآءِ مِنْ سَقَمِ
Verily the eye rejects the ray of the sun due to dust	The mouth rejects the (sweet) taste of water due to sickness

Chapter Seven

فِي ذِكْرِ مِعْرَاجِ النَّبِيِّ ﷺ

Concerning the Mi'raaj of the Prophet ﷺ

Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of the Prophet ﷺ. After praising the Prophet ﷺ and mentioning his birth, he discusses the invitation of the Prophet ﷺ toward Allah ﷻ. With the first wahi the prophethood of the Prophet ﷺ is proclaimed. In this chapter, Allamah Busairi speaks of the miraculous journey (Mi'raj) of the Prophet ﷺ to the seventh heaven. On this journey, the Prophet ﷺ passed the Sidratual-Muntahaa and was taken to such close proximity to Allah ﷻ, where no other creation had ever gone or will ever go again. Allamah Busairi (R.A.) shows that the Prophet ﷺ superseded every other creation in rank. From this, one can gauge the Prophet's ﷺ exalted status.

يَا خَيْرَ مَنْ يَمَّمَ الْعَافُونَ سَاحَتَهُ	سَعْيًا وَفَوْقَ مُتُونِ الْأَيْنُقِ الرُّسُمِ
You the best of those to whose court seekers of bounties resort	Running the (mounted) on the backs of fast camels
وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ	وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى لِمُغْتَنِمِ
And O you is the greatest sign for he who takes a lesson	And O you who is the greatest bounty for a person who avails himself of it
سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ	كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ
You travelled by night from one sacred place to another	As the full moon travels through intense darkness
وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً	مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ
And you continued ascending until you attained a position	At the distance of two cubits length, as has never been attained nor sought
وَقَدَّمَتْكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا	وَالرُّسْلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ
And you preferred due to your position by all the Ambiyaa	And Rasuls just as a servant gives preference to his master
وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ	فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ
You passed the seven heavens with them	In a procession in which you were the standard bearer
حَتَّى إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقٍ	مِنَ الدُّنُوِّ وَلَا مَرْقًى لِمُسْتَنِمِ
Until you left no gaol (for) any competitor to strive for	In closeness, nor any (room for ascent) for anyone to advance

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ

You made inferior every position by (your) advance, when

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You were invited to his majestic and unique position

كَيْمَا تَفُوزَ بِوَصْلٍ أَيِّ مُسْتَتِرٍ

So that you may be successful in a reaching the most concealed

عَنَ الْعُيُونِ وَسِرٍّ أَيِّ مُكْتَتِمِ

From all eyes, and secrets well concealed

فَحُزْتَ كُلَّ فِخَارٍ غَيْرَ مُشْتَرَكٍ

So you acquired every (status) worthy of pride unrivalled

وَجُزْتَ كُلَّ مَقَامٍ غَيْرَ مُزْدَحَمِ

And you surpassed every position which none other passed

وَجَلَّ مِقْدَارُ مَا وُلِّيتَ مِنْ رُتَبٍ

And extremely excellent are the ranks that were granted to you

وَعَزَّ إِدْرَاكُ مَا أُولِيتَ مِنْ نِعَمِ

And incomprehensible are those bounties which conferred upon you

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا

Glad tiding be to us o people of Islam. We have

مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

By the Grace of Allah a pillar which is indestructible

لَمَّا دَعَى اللّٰهُ دَاعِينَا لِطَاعَتِهِ

When Allah called, the one who invited us (Rasulullah ﷺ) to His worship

بِأَكْرَمِ الرُّسْلِ كُنَّا أَكْرَمَ الْأُمَمِ

Because of the noblest of messengers , we are the noblest of ummats

Chapter Eight

فِيْ ذِكْرِ جِهَادِ النَّبِيِّ ﷺ

Concerning the Jihad of the Holy Prophet ﷺ

Up to the time of Mi'raj the Prophet ﷺ and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of prophet hood, they were commanded by Allah ﷻ to perform migration (hijrat) to Madinah. After establishing an Islamic state in Madinah, the Prophet ﷺ was given permission by Allah ﷻ to declare holy war (Jihad) against the infidels (Kuffar). By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of the Prophet ﷺ, as well as his unflinching faith and trust in Allah ﷻ. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Religion (deen) of Islam by both the Prophet ﷺ as well as the Sahabah Radiyallahu Anhum.

كَنَبْأَةٍ أَجْفَلَتْ غُفْلاً مِّنَ الْغَنَمِ	رَاعَتْ قُلُوبَ الْعِدٰى أَنْبَآءُ بِعْثَتِهِ
Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm	The hearts of his enemies were struck with terror at the news of his advent
حَتّٰى حَكَوْا بِالْقَنَا لَحْمًا عَلٰى وَضَمِ	مَا زَالَ يَلْقَاهُمْ فِيْ كُلِّ مُعْتَرَكٍ
Until, by the effects of lances they were like meat on a chopping block	He never ceased to encounter them at every battle
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرُّخَمِ	وَدُّوا الْفِرَارَ فَكَادُوْا يَغْبِطُوْنَ بِهِ
The corpses which were carried away by vultures and eagles	They loved fleeing that they would envy
مَا لَمْ تَكُنْ مِّنْ لَيَالِي الْأَشْهُرِ الْحُرُمِ	تَمْضِي اللَّيَالِيْ وَلَا يَدْرُوْنَ عِدَّتَهَا
As long as it was not nights of the sacred months (Ashur-e-Horum)	Nights would pass without them knowing number
بِكُلِّ قَرْمٍ إِلٰى لَحْمِ الْعِدَا قَرِمِ	كَأَنَّمَا الدِّيْنُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
With every brave warrior, greedy for the flesh of the enemy	It is as though the religion of Islam was a guest that visited their house
تَرْمِيْ بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمِ	يَجُرُّ بَحْرَ خَمِيْسٍ فَوْقَ سَابِحَةٍ
They would strike (the enemy) with a massive wave of brave warriors	He used to lead an ocean of an army on galloping horses
يَّسْطُوْا بِمُسْتَأْصِلٍ لِّلْكُفْرِ مُصْطَلِمِ	مِنْ كُلِّ مُنْتَدِبٍ لِلّٰهِ مُحْتَسِبٍ
Fighting to exterminate the roots of kufr and to destroy it	Of every volunteer, having hope of reward from Allah

حَتَّى غَدَتْ مِلَّةُ الإِسْلَامِ وَهِيَ بِهِمْ	مِّنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ
Until the religion of Islam became of them	Reunited after her estrangement, with her family
مَكْفُولَةً أَبَدًا مِّنْهُمْ بِخَيْرِ أَبٍ	وَّخَيْرِ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ تَئِمِ
Always taken care of by an affectionate father	And a loving husband, so she did not suffer from orphanhood nor widowhood
هُمُ الْجِبَالُ فَسَلْ عَنْهُمْ مُّصَادِمَهُمْ	مَّاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدِمِ
They were mountains, so ask about them from him who fought them	What was his experience with them in each contest (battle)
فَسَلْ حُنَيْنًا وَّسَلْ بَدْرًا وَّسَلْ أُحُدًا	فُصُولَ حَتْفٍ لَّهُمْ أَدْهَى مِنَ الْوَخَمِ
Ask (them about the condition of) Hunain, Badr, Uhad	The verdict death for them was more severe than an epidemic
الْمُصْدِرِي الْبِيضِ حُمْرًا بَعْدَمَا وَرَدَتْ	مِنَ الْعِدَى كُلَّ مُسْوَدٍّ مِّنَ اللِّمَمِ
(They made their) white (shinning) swords red (with blood) after they were plunged	Into every black lock of (hair) of their enemies
وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ	أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمِ
And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out	By their pens (lances). Like undotted letters,
شَاكِي السِّلَاحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ	وَالْوَرْدُ يَمْتَازُ بِالسِّيمَا مِنَ السَّلَمِ
Completely clad with weapons they had characteristic marks to distinguish them	Like arose is distinguished by (characteristic) marks from a thorn tree
تُهْدِي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمْ	فَتَحْسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلَّ كَمِ
The winds of help (from Allah) would guide you to their fragrance	So you would think every brave man to be a flower in the bud
كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رُبًا	مِّنْ شِدَّةِ الْحَزْمِ لَا مِنْ شَدَّةِ الْحُزُمِ
As though they were, when on horseback like the plants on hills	On account of the strength and bravery, not because of the tightness of their saddles
طَارَتْ قُلُوبُ الْعِدَى مِنْ بَأْسِهِمْ فَرَقًا	فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبُهَمِ
The hearts of the enemies flew into terror (due to their) prowess	So they could not make distinction between a lamb and a mighty warrior
وَمَنْ تَكُنْ بِرَسُولِ اللهِ نُصْرَتُهُ	إِنْ تَلْقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ
And the person who has the help of Rasulullah ﷺ with him	Even if a lion meets him in its den it begins to fear (this line was on the army's flag)
وَلَنْ تَرَى مِنْ وَّلِيٍّ غَيْرَ مُنْتَصِرٍ	بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَسِمِ
And you would never see a friend not assisted	By him, nor would you find any enemy, but in pieces

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ	كَاللَّيْثِ حَلَّ مَعَ الأَشْبَالِ فِي أَجَمِ
He lodged his ummat in the fort of his religion	Like a lion which lodges with its cubs in a jungle
كَمْ جَدَّلَتْ كَلِمَاتُ اللهِ مِنْ جَدَلٍ	فِيهِ وَكَمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصِمِ
How many queries did the words of Allah have with defiers	Concerning him, and the clear evidence (of Allah), disputed many a plaintiff
كَفَاكَ بِالْعِلْمِ فِي الأُمِّيِّ مُعْجِزَةً	فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيُتُمِ
It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person	In the period of ignorance, and such noble etiquettes in an orphan

Chapter Nine

فِي طَلَبِ مَغْفِرَةٍ مِنَ اللهِ تَعَالَى وَ شَفَاعَةٍ مِنْ رَسُولِ اللهِ ﷺ

Concerning Seeking Forgiveness from Allah ﷻ and Intercession by the Holy Prophet ﷺ

After discussing the life of the Prophet ﷺ, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah ﷻ through the intercession and Waseela of the Prophet ﷺ. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah ﷻ seeking forgiveness and repentance. He uses this poem as a Waseela through the Prophet ﷺ to gain acceptance in the court of Allah.

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ	ذُنُوبَ عُمْرٍ مَّضَى فِي الشِّعْرِ وَالْخِدَمِ
I served him with praise, by means of which I ask to be pardoned	The sins of a life passed in poetry and serving (other)
إِذْ قَلَّدَانِيَ مَا تُخْشَى عَوَاقِبُهُ	كَأَنَّنِي بِهِمَا هَدْيٌ مِّنَ النَّعَمِ
As these two have garlanded me with that consequences which I fear	As though I am due to it (poetry and serving others) a sacrificial animal
أَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا	حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ
I obeyed the misleading passions of youth in both conditions and I did not	I achieved but sin and remorse
فَيَا خَسَارَةَ نَفْسِي فِي تِجَارَتِهَا	لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسُمِ
the great regret of my soul in its transaction	It did not purchase Deen with the world, nor had I negotiated for it
وَمَنْ يَّبِعْ آجِلًا مِّنْهُ بِعَاجِلِهِ	يَبِنْ لَهُ الْغَبْنُ فِي بَيْعٍ وَّفِي سَلَمِ
The person who sells his future for his present	His being defrauded in the sale and its negotiation
إِنْ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ	مِّنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمِ
If I had committed any sin my covenant is not (likely to be) violated	With my Nabi Rasulullah ﷺ and nor is my rope broken
فَإِنَّ لِي ذِمَّةً مِّنْهُ بِتَسْمِيَتِي	مُحَمَّدًا وَّهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ
For verily I have a security from him due to my name	(Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise

إِنْ لَّمْ يَكُنْ فِي مَعَادِي آخِذًا بِيَدِي	فَضْلًا وَّإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ
If at my resurrection, he should not take me by my hand	Out of kindness, then say O the slipping of my foot
حَاشَاهُ أَنْ يُّحْرَمَ الرَّاجِي مَكَارِمَهُ	أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ
I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces	Or that his neighbour (follower) returned from him dishonoured
وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ	وَجَدْتُّهُ لِخَلَاصِي خَيْرَ مُلْتَزِمِ
And since I have devoted my thoughts to his praises	I have found him to be best sanctuary for my salvation
وَلَنْ يَّفُوتَ الْغِنٰى مِنْهُ يَدًا تَرِبَتْ	إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ
His bounty will never escape from (my) hand which has been soiled	For verily rain causes flowers to bloom on rocks
وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ	يَدَا زُهَيْرٍ بِمَا أَثْنٰى عَلٰى هَرِمِ
And I did seek the flowers (wealth) of the world which were plucked	By the hands of Zuhair through his praises of Haram

Chapter Ten

فِيْ ذِكْرِ الْمُنَاجَاتِ وَعَرْضِ الْحَاجَاتِ

Concerning the Seeking of Salvation and the Requisition of Necessities

After repenting Allamah Busairi (R.A) now takes refuge in his for The Messenger of Allah ﷺ as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of The Messenger of Allah ﷺ he will receive salvation. His only hope is to love The Messenger of Allah ﷺ and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon The Messenger of Allah ﷺ, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah ﷻ to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ	سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ
Most generous of mankind, I have no one to take refuge in	Except you at occurrence of widespread calamity.
وَلَنْ يَضِيقَ رَسُولَ اللهِ جَاهُكَ بِي	إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ
And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)	When most Bountiful (Allah Ta'alaa) will manifest (Himself) by the name of the punisher
فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتَهَا	وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ
For verily amongst your bounties is this world, and the hereafter	And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen
يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ	إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ
my soul do not become despondent due to your grievous sins	Verily major sins when pardoned are minor
لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا	تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ
Perhaps the mercy of my Lord when distributed,	Would be distributed in proportion to the sins
يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ	لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمِ
My Lord (Sustainer)! Make my hopes, not unfulfilled	By you, and make my reckoning (of deeds) not destructive
وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ	صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ
Be kind to Your Servant in both the worlds, for verily his	Patience, when called upon by hardships (calamities), runs away
وَائْذَنْ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةً	عَلَى النَّبِيِّ بِمُنْهَلٍّ وَمُنْسَجِمِ
So order clouds of blessings (salutations) from you perpetually	Upon the Prophet ﷺ abundantly and gently

مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَا ... وَأَطْرَبَ الْعِيسَ حَادِي الْعِيسِ بِالنَّغَمِ

As long as the easterly breeze makes the branches of cypress rustle ... And (as long as) the camel riders make their camels march with the enchanting songs

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَّعَنْ عُمَرَ ... وَعَنْ عَلِيٍّ وَّعَنْ عُثْمَانَ ذِي الْكَرَمِ

(Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhuma) ... And Ali and Uthman (Radiyallahu Anhuma), the people of nobility

وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ ... أَهْلُ التُّقَى وَالنُّقَى وَالْحِلْمِ وَالْكَرَمِ

And upon his family his Sahabah, then upon those who follow them ... The people of piety, knowledge, clemency and generosity

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ... وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O my Lord, by the Chosen One, realize our goals ... And forgive us the wrongs we've committed, O Vast in generosity

يَا رَبِّ جَمْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً ... وَحُسْنَ خَاتِمَةٍ يَا مُبْدِىءَ النِّعَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ... وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O my Lord, by the Chosen One, realize our goals ... And forgive us the wrongs we've committed, O Vast in generosity

يَا رَبِّ صَلِّ عَلَى مَنْ حَلَّ بِالْحَرَمِ ... مُحَمَّدِ الْمُصْطَفَى الْمَخْصُوصِ بِالْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ... وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O my Lord, by the Chosen One, realize our goals ... And forgive us the wrongs we've committed, O Vast in generosity

وَاغْفِرْ لِقَارِئِهَا وَاغْفِرْ لِسَامِعِهَا ... وَاغْفِرْ لِنَاظِمِهَا يَا بَاسِطَ النِّعَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ... وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O my Lord, by the Chosen One, realize our goals ... And forgive us the wrongs we've committed, O Vast in generosity

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعْ مِائَةٌ ... فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

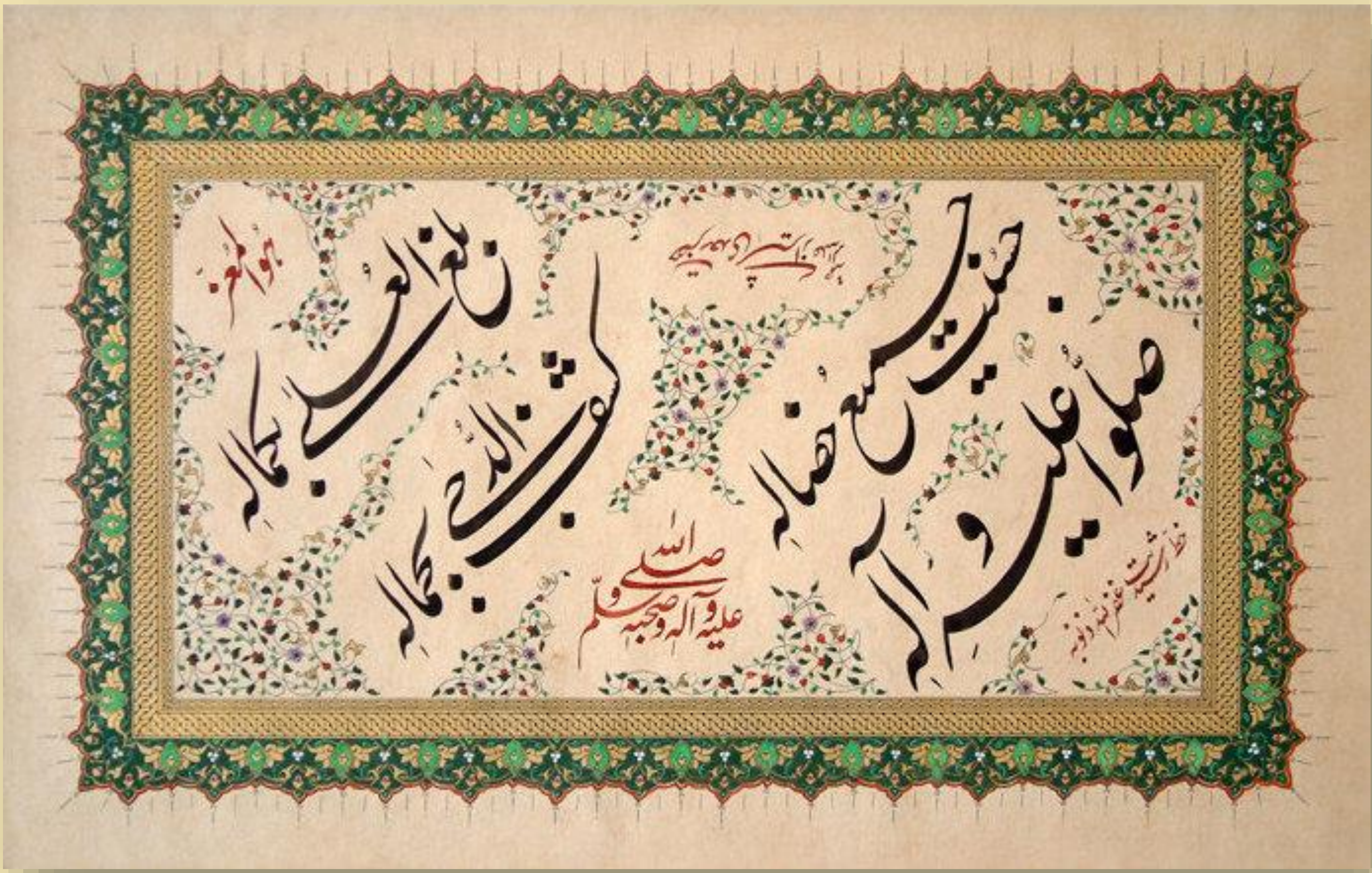
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ... وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O my Lord, by the Chosen One, realize our goals ... And forgive us the wrongs we've committed, O Vast in generosity

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعْ مِائَةٌ	فَاْغْفِرْ بِهَا دَيْنَنَا يَا وَاسِعَ الْكَرَمِ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعْ مِائَةٌ	اُسْتُرْ بِهَا عَيْبَنَا يَا وَاسِعَ الْكَرَمِ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعْ مِائَةٌ	أَصْلِحْ بِهَا مَالَنَا يَا وَاسِعَ الْكَرَمِ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
وَاغْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا	يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ
Include in your forgiveness, my God, everyone who bows before You,	Reciting in the Furthest Mosque and in the two Sanctuaries
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةٍ حَرَمٌ	وَاسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ
By the preeminence of the one whose house is the Pure Land	And whose name is an oath among the greatest of oaths
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
نَبَلِغَ الْعِلْمِ نِيهِ أَنَّهُ بَشَرٌ	وَأَنَّهُ ضَيرُ خَلْقِ اللهِ كُلِّهِمِ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ	وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خِتَمِ
This is the Poem of the Cloak composed for the Chosen One ﷺ	All praise is due to Allah ﷻ at its outset and at its end
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا	وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ
O my Lord, by the Chosen One, realize our goals	And forgive us the wrongs we've committed, O Vast in generosity
فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا	سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ
Forgive its writer and its reader	I ask of you all goodness O You the Most Generous and Most Magnificent
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا	عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
My Master, descend peace and blessings continuously and eternally	On Your Beloved, the Best of All Creation

أَلْفَاتِحَة إلى حَضرَت النبي سيدنا ومولانا مُحَمَّد وعلى آله وصحبه وَسَلَّم



He reached the highest place through his perfection

He drove out the darkness through his beauty

Beautified were all his characteristics

Blessings be upon him and his family

مدحِ رسول

مَدحِ رَسُولِ حُسنِ جَمَالِ صِدقِ مَقَالِ مُحَمَّد رُوحِي فِدَاك

وَصفٌ عَجِيبٌ شَأنٌ غَرِيبٌ	زَينٌ حَبِيبٌ مُحَمَّد رُوحِي فِدَاك
بَدرُ التَّمَامِ بَحرُ الكَلَامِ	نُورُ الظَّلَامِ مُحَمَّد رُوحِي فِدَاك
نَبِيُّ البَرَايَا جُودُ العَطَايَا	كَفُّ السَّخَايَا مُحَمَّد رُوحِي فِدَاك
اللّٰه اللّٰه اللّٰه اللّٰه اللّٰه اللّٰه	اللّٰه اللّٰه اللّٰه مُحَمَّد رُوحِي فِدَاك
عَونٌ مُعِينٌ مُعِينٌ فَتحٌ مُبِينٌ مُبِينٌ	حَبلٌ مَتِينٌ مَتِينٌ مُحَمَّد رُوحِي فِدَاك
قُربُ الوِصَالِ وِصَالِ عَيشٌ جَمَالِ جَمَالِ	عَقلٌ كَمَالِ كَمَالِ مُحَمَّد رُوحِي فِدَاك
اِنسٌ مَكَانِي مَكَانِي عَيشٌ زَمَانِي زَمَانِي	اَمنٌ اَمَانِي أَمَانِي مُحَمَّد رُوحِي فِدَاك
اَحمَدُ وَهَادِي وَهَادِي زُهدٌ وَّزَادِي وَزَادِي	يَومٌ مَّعَادِي مُعَادِيء مُحَمَّد رُوحِي فِدَاك

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

اَلْجَنَّةُ وَنَعِيمُهَا سَعْدٌ لِّمَنْ يُّصَلِّي وَيُسَلِّمُ وَيَزِيدُ وَيُبَارِكُ عَلَيْهِ ﷺ

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرَانِ عَلَى مَشْهُورِ الْأَقْوَالِ الْمَرْوِيَّة ﷺ

تُوُفِّيَ بِالْمَدِينَةِ الْمُنَوَّرَةِ الشَّرِيفَةِ أَبُوهُ سَيِّدُنَا عَبْدُ اللهِ ﷺ

وَكَانَ قَدِ اجْتَازَ بِأَخْوَالِهِ بَنِي عَدِيٍّ مِّنَ الطَّآئِفَةِ النَّجَارِيَّة ﷺ

وَمَكَثَ فِيهِمْ شَهْرًا سَقِيمًا يُّعَانُونَ سُقْمَهُ وَشَكْوَاهُ ﷺ

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الرَّاجِحِ تِسْعَةُ أَشْهُرٍ قَمَرِيَّة ﷺ

وَآنَ لِلزَّمَانِ أَنْ يَّنْجَلِيَ عَنْهُ صَدَاهُ ﷺ

حَضَرَتْ أُمَّهُ لَيْلَةَ مَوْلِدِهِ سَيِّدَتُنَا آسِيَةُ وَسَيِّدَتُنَا مَرْيَمُ فِي نِسْوَةٍ مِّنَ الْحَظِيرَةِ الْقُدُسِيَّةِ ﷺ

وَأَخَذَهَا الْمَخَاضُ فَوَلَدَتْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نُورًا يَّتَلَأْلَأُ سَنَاهُ

سلام

صَلَّى اللهُ عَلَى مُحَمَّد صَلَّى اللهُ عَلَيهِ وَسَلَّمْ

يَا رَسُولَ اللهِ سَلَامٌ عَلَيكَ يَا رَفِيعَ الشَّأنِ وَالدَّرَجِ

كُلُّ بَيتٍ أنْتَ سَاكِنَهِ	لَيْسَ مُحْتَاجٌ إِلَى السُّرُجِ
وَجْهُكَ الْمَأْمُولُ حُجَّتُنَا	يَوْمَ تَأْتِي النَّاسُ بِالْحُجَجِ
فَمَرِيْضًا أَنْتَ عَائِدَهُ	قَدْ أَعْطَاهُ اللهُ بِالْفَرَجِ
أنْتَ مُرْشِدُنَا لِخَالِقُنَا	فِي طَرِيْقٍ غَيْرَ ذِي عِوَجِ
رَبِّ وَارْزُقْنَا زِيَارَتَهُ	قَبْلَ قَبْضِ الرُّوحِ وَالْحَرَجِ
اَلْفِ صَلَّى اللهُ عَلَى الْمَدَنِي	سَيِّدِ الْعُرْبَانِ وَالْعَجَمِ

سلام

یانبی سلام علیک یارسول سلام علیک	**یاحبیب سلام علیک صلوات اللہ علیک**
رحمتوں کے تاج والے دوجہاں کے راج والے	عرش کی معراج والے عاصیوں کی لاج والے
ہے یہ حسرت در پہ آئیں اشک کے دریا بہائیں	داغ سینہ کے دکھائیں سامنے ہو کر سنائیں
دور ہو غم کا کنارہ سرور عالم خدارا	دیجیئے ہم کو سہارا پار ہو بیڑا ہمارا
رنج و غم کھائے ہوئے ہیں دور سے آئے ہوئے ہیں	تم پہ اترائے ہوئے ہیں ہاتھ پھیلائے ہوئے ہیں
اُمتِ بے کس تمہاری دربدر پھرتی ہے ماری	کہتی ہے باآہ وزاری المدد محبوب باری
حشر میں آپ بخشوانا نار دوزخ سے بچانا	ہر مصیبت سے چھڑانا اپنے دامن میں چھپانا
جانکنی کے وقت آنا چہرۂ انور دکھانا	عنبری زلفیں سونگھانا کلمۂ طیب پڑھانا
میرے مولی میرے سرور ہے یہی ارمان اکبر	پہلے قدموں پہ رکھیں سر پھر کہیں سر کو اٹھا کر

قصیدہ جامی علیہ الرحمۃ

یا محمد بمن بے سر و ساماں مددے	قبلۂ دیں مددے کعبۂ ایماں مددے
لیس لی غیرک یا سید مکی مدنی	سوئیم افگنُ نظر بر من حیراں مددے
عاصیم پر گنہ ام سخت غریبی دارم	رحم فرما بہ غریبی غریباں مددے
یا نبی کشتئی اُمت بکف ہمت تست	اندریں ورطۂ غم صدمۂ طوفاں مددے
از احد احمد و محمود محمد شدئی	مظہر نور خدا مرشد پاکاں مددے
ما گدائیم تو سلطان دو عالم شدۂ	شاہ شاہاں مددے شاہ گدایاں مددے
بار عصیاں بسر آوردہ جامی بدرت	یا رسول عربی شافع عصیاں مددے

المناجات امام زین العابدین رضی اللہ عنہ

يَا مُصْطَفٰى يَا مُجْتَبٰى اِرْحَمْ عَلٰى عِصْيَانِنَا ۔۔۔ مَجْبُوْرَةً اَعْمَالُنَا طَمْعًا وَّذَنْبًا وَّالظُّلَمْ

اِنْ نِّلْتِ يَا رِيْحَ الصَّبَا يَوْمًا اِلٰى اَرْضِ الْحَرَمْ ۔۔۔ بَلِّغْ سَلَامِيْ رَوْضَةً فِيْهَا النَّبِيُّ الْمُحْتَرَمْ

مَنْ وَجْهُهٗ شَمْسُ الضُّحٰى مَنْ خَدُّهٗ بَدْرُ الدُّجٰى ۔۔۔ مَنْ ذَاتُهٗ نُوْرُ الْهُدٰى مَنْ كَفُّهٗ بَحْرُ الْهِمَمْ

قُرْاٰنُهٗ بُرْهَانُنَا نَسْخًا لِاَدْيَانٍ مَّضَتْ ۔۔۔ اِذْ جَائَنَا اَحْكَامُهٗ كُلَّ الصُّحُفِ صَارِ الْعَدَمْ

يَا لَيْتَنِيْ كُنْتُ كَمَنْ يَّتْبَعْ نَبِيًّا عَالِمًا ۔۔۔ يَوْمًا وَّلَيْلًا دَائِمًا وَّارْزُقْ كَذَا لِيْ بِالْكَرَمْ

اَكْبَادُنَا مَجْرُوْحَةٌ مِّنْ سَيْفِ هِجْرِ الْمُصْطَفٰى ۔۔۔ طُوْبٰى لِاَهْلِ بَلْدَةٍ فِيْهَا النَّبِيُّ الْمُحْتَشَمْ

لَسْتُ بِرَاجٍ مُّفْرَدًا بَلْ اَقْرِبَائِيْ كُلَّهُمْ ۔۔۔ فِي الْقَبْرِ اِشْفَعْ يَا شَفِيْعُ بِالصَّادِ وَالنُّوْنِ وَالْقَلَمْ

اَوْلَادُهٗ فِيْ دَارِهٖ اَعْدَائُهٗ فِيْ نَارِهٖ ۔۔۔ صِدِّيْقُهٗ فِيْ غَارِهٖ ذَاكَ الْعَتِيْقُ الْمُحْتَشَمْ

فَارُوْقُهٗ عَدْلُ الصَّفَا عُثْمَانُهٗ عَيْنُ الْحَيَاء ۔۔۔ اَلْمُرْتَضٰى كَهْفُ الْوَرٰى ذَاكَ الْعُلٰى وَالْمُحْتَرَمْ

صَلُّوْا عَلٰى عَيْنَ الصَّفَا بِنْتَ النَّبِيِّ الْمُصْطَفٰى ۔۔۔ اَلْفَاطِمَهْ خَيْرُ النِّسَاءِ يَنْبُوْعَ اَنْهَارِ الْكَرَمْ

يَا رَحْمَةً لِّلْعٰلَمِيْنَ اَنْتَ شَفِيْعُ الْمُذْنِبِيْنَ ۔۔۔ اَكْرِمْ لَنَا يَوْمَ الْحَزِيْنِ فَضْلًا وَّجُوْدًا وَّالْكَرَمْ

يَا رَحْمَةً لِّلْعٰلَمِيْنَ اَدْرِكْ لِزَيْنِ الْعَابِدِيْنَ ۔۔۔ مَحْبُوْسِ اَيْدِي الظَّالِمِيْنَ فِي الْمَوْكِبِ وَالْمُزْدَحَمْ

خير البرية

خَيرُ البَرِيَّه نَظْرَةً إِلَيَّ	مَا أَنْتَ إِلَّا إِلَّا كَنْزُ العَطِيَّة
يَا بَحْرَ فَضْلٍ وَتَاجَ عَدْلٍ	جُدْ لِي بِوَصْلٍ وَصْلٍ قَبْلَ الْمَنِيَّة
كَمْ ذَا أُنَادِي يَا خَيْرَ هَادِي	يَكْفِي سُعَادِي سُعَادِي عَطْفًا عَلَيَّ
حَاشَاكَ تَغْفَلْ عَنَّا وَتَغْفَلْ	يَا خَيْرَ مُرْسَلْ مُرْسَلْ اِرْحَمْ شَجِيًّا
أُهْدِيكَ حُبِّي صَلوٰةُ رَبِّي	مَادَامَ قَلْبِي قَلْبِي بِالذِّكْرِ حَيًّا

مَوَالِي يَا مَوَالِي يَا مَوَالِي	مُحْيِي الدِّيْنِ سُلْطَانُ الرِّجَالِ
سَقَانِي الْحُبُّ كَاْسَاتِ الْوِصَالِ	فَقُلْتُ لِخَمْرَتِي نَحْوِي تَعَالِ
Cups of union Beloved gave me to drink	So I told my "Wine", Advance towards me.
سَعَتْ وَمَشَتْ لِنَحْوِي فِي كُؤُوسٍ	فَهِمْتُ لِسُكْرَتِي بَيْنَ الْمَوَالِ
Then it moved and walked to me in cups;	In my intoxication, I understood the friends in my midst.
فَقُلْتُ لِسَائِرِ الْاَقْطَابِ لُمُّوْا	بِحَالِي وَادْخُلُوْا اَنْتُمْ رِجَالِ
I said to all the Polar-Stars, Come and enter my State.	And become my Companion.
وَهُمُّوْا وَاشْرَبُوْا اَنْتُمْ جُنُوْدِي	فَسَاقِي الْقَوْمِ بِالْوَافِي مَلَالِ
Be courageous and drink, you are my army,	Because the Cup-Bearer of the Fraternity has filled my cup to the full.
شَرِبْتُمْ فَضْلَتِي مِنْ بَعْدِ سُكْرِي	وَلَا نِلْتُمْ عُلُوِّي وَاتِّصَالِ
And you sipped from my cup, what I left after my deep "intoxication",	But you neither attained my height nor my Union.
مَقَامُكُمُ الْعُلٰى جَمْعًا وَّلٰكِنْ	مَقَامِي فَوْقَكُمْ مَا زَالَ عَالِ
All your stations are high,	But mine is higher ever.
اَنَا فِي حَضْرَةِ التَّقْرِيْبِ وَحْدِي	يُصَرِّفُنِي وَحَسْبِي ذُو الْجَلَالِ
I am singularly near to Him,	The Mighty One who changes my state and suffices.
اَنَا الْبَازِيُّ اَشْهَبُ كُلِّ شَيْخٍ	وَمَنْ ذَا فِي الرِّجَالِ اُعْطِيَ مِثَالِ
I am a White Falcon of every Mystic.	"Who is there among the Saints, so gifted as me?"
كَسَانِي خِلْعَةً بِطِرَازِ عَزْمٍ عِزٍّ	وَتَوَّجَنِي بِتِيْجَانِ الْكَمَالِ
He enrobed me with determination embroidered,	And he crowned me with the Crown of Perfection.
وَاَطْلَعَنِي عَلٰى سِرٍّ قَدِيْمٍ	وَقَلَّدَنِي وَاَعْطَانِي سُؤَالِ
Unto me, He revealed the Ancient Secrets.	He adopted me and granted my request.
وَوَلَّانِي عَلَى الْاَقْطَابِ جَمْعًا	فَحُكْمِي نَافِذٌ فِي كُلِّ حَالِ
And He made me a Filter over all the Polar-Stars.	So my Orders are effective under all circumstances.

فَلَوْ اَلْقَیْتُ سِرِّیْ فِیْ بِحَارٍ	لَصَارَ الْکُلُّ غَوْرًا فِی الزَّوَالِ
Had I thrown my secret into the oceans,	They would have at once dried up.
وَلَوْ اَلْقَیْتُ سِرِّیْ فِیْ جِبَالٍ	لَدُکَّتْ وَاخْتَفَتْ بَیْنَ الرِّمَالِ
Had I thrown my secret over mountains,	They would have become pulverized.
وَلَوْ اَلْقَیْتُ سِرِّیْ فَوْقَ نَارٍ	لَخَمِدَتْ وَانْطَفَتْ مِنْ سِرِّ حَالِ
Had I thrown my secret into fire,	It would have been at once extinguished by the secret of my mystic state.
وَلَوْ اَلْقَیْتُ سِرِّیْ فَوْقَ مَیْتٍ	لَقَامَ بِقُدْرَةِ الْمَوْلٰی تَعَالِ
Had I thrown my secret over the dead,	He would have stood up with the power of Exalted God.
وَمَا مِنْهَا شُهُوْرٌ اَوْ دُهُوْرٌ	تَمُرُّ وَتَنْقَضِیْ اِلَّا اٰتَالِ !
There are no months or ages,	Which flow but with my knowledge.
وَتُخْبِرُنِیْ بِمَا یَاْتِیْ وَیَجْرِیْ	وَتُعْلِمُنِیْ فَاَقْصِرْ عَنْ جِدَالِ
And they acquaint me with the present and the future, and they give me information.	And so, will you terminate your wrangles with me.
مُرِیْدِیْ هِمْ وَطِبْ وَاشْطَحْ وَغَنِّ	وَافْعَلْ مَا تَشَآءُ فَالْاِسْمُ عَالِ
Be courageous my disciple, be cheerful and sing, in ecstasy	And act without restraint, for His name is Exalted.
مُرِیْدِیْ لَا تَخَفْ اَللّٰهُ رَبِّیْ	عَطَانِیْ رِفْعَةً نِلْتُ الْمَنَالِ
Do not be frightened, my disciple, Allah is my Sustainer,	He has granted me the status through which I have attained high eminence.
طُبُوْلِیْ فِی السَّمَآءِ وَالْاَرْضِ دُقَّتْ	وَشَاؤُسُ السَّعَادَةِ قَدْ بَدَالِ
My drums have been beaten in the heavens and earth,	And I have been given the rank of Good-Luck.
بِلَادُ اللّٰهِ مُلْکِیْ تَحْتَ حُکْمِیْ	وَوَقْتِیْ قَبْلَ قَلْبِیْ قَدْ صَفَالِ
The Empire of Allah is under my command,	And my time has been purified before my birth.
نَظَرْتُ اِلٰی بِلَادِ اللّٰهِ جَمْعًا	کَخَرْدَلَةٍ عَلٰی حُکْمِ التِّصَالِ
I cast a glance at the entire Empire of Allah,	It is like a mustard seed alongside my sovereignty.
وَکُلُّ وَلِیٍّ لَهٗ قَدَمٌ وَّاِنِّیْ	عَلٰی قَدَمِ النَّبِیْ بَدْرِ الْکَمَالِ
Each Saint has a station,	And I follow in the footsteps of the Holy Prophet, the Full Moon of Perfection.
مُرِیْدِیْ لَا تَخَفْ وَاشٍ فَاِنِّیْ	عَزُوْمٌ قَاتِلٌ عِنْدَ الْقِتَالِ
Do not be frightened, my disciple, of a Slanderer,	For I am a determined combatant in battle.

أَنَا الْجِيلِيُّ مُحْيِ الدِّيْنِ اِسْمِيْ	وَاَعْلَامِيْ عَلٰى رَأْسِ الْجِبَالِ
Jilan is my abode; reviver of the faith is my title	And my banners fly on mountain tops.
أَنَا الْحَسَنِيُّ وَالْمُخْدَعُ مَقَامِيْ	وَاَقْدَامِيْ عَلٰى عُنُقِ الرِّجَالِ
I am Hassani and my esoteric station is at Makhdaa’	And my feet are on the neck of all Saints.
وَعَبْدُ الْقَادِرِ الْمَشْهُوْرُ اِسْمِيْ	وَجَدِّيْ صَاحِبُ الْعَيْنِ الْكَمَالِ
ABDUL QAADIR is my famous name.	And my ancestor is one possessed of an insight Perfect.

یاجیلانی شیئاً للہ

یاجیلانی شیئاً للہ، یاجیلانی شیئاً للہ
Ya Jilaani Shaian Lillaah, Ya Jilaani Shaian Lillaah

یاجیلانی شیئاً للہ، المدد باذنِ اللہ
Ya Jilaani Shaian Lillaah, Almadad Bi Iznillah

آپ کا ہو کر حال تباہ، آؤ مدد کو شہنشاہ
Aap ka ho kar Haal Tabah, Aao Madad ko Shahenshah

چلاتا ہوں شام و پگاہ یاجیلانی شیئاً للہ
Chillata hoon Shaam wa Pakaah, Ya Jilaani Shaian Lillah

ایک طرف شیطان مرید، ایک طرف یہ نفس پلید
Ek Taraf Shaitaan Mareed, Ek Taraf ye Nafs Paleed

مجھ کو نہیں کوئی امید، تیرے سوااے عالیجاہ
Mujhe Ko Nahin Koi Umeed, Tere Siwa Aye Alijaah

کب تک ہو یہ آہ وبکا، میرے مرض کی کردے دوا
Kab tak ho yeh Aah Puka, Mere Maraz ki kardey Dawa

ایک نظر میرے مولیٰ، حال میرا ہے سخت تباہ
Ek Nazar Mere Maula, Haal mera hey Sakht Taba

ہو نہ مدد میں کچھ تاخیر، دشمن ہیں برناؤ پیر
Hona Madad mein kuch Takheer, Dushman hain barnao peer

کیجئے مدد یا دستگیر، غوث اعظم شاہنشاہ
Kijiye Madad Ya Dastaghir, Ghouse Azam Shahenshah

میں ہو برا پر تیرا ہوں، ہوں رُسوا پر تیرا ہوں
Mein hu bura par Tera hoon, Hoon ruswa par tera hoon

ہوں کیا کیا پر تیرا ہوں، تیرا ہوں دے مجھ کو پناہ
Hoon kya kya par tera hoon, Tera hoon dey mujhko panah

کچھ بھی نہیں مجھ میں تقویٰ، سب سے برا ہوں سب سے برا
Kuch bhi nahin mujhme Taqwaa, Subse bura hoon subse bura

تو اچھا ہے تُو اچھا، عبدالقادر شہنشاہ
Tu Accha hey Tu Accha, Abdulqadir Shahenshah

زمیں میلی نہیں ہوتی، زمن میلا نہیں ہوتا
Zameen mayli nahin hooti, Zaman mayla nahin hoota

ولایت جس کے من میں ہو وہ من میلا نہیں ہوتا
Wilayat jiskay mann mein ho wo mann mayla nahin hota

کہ آغوشِ لحد میں بھی بدن میلا نہیں ہوتا
Key Aaghooshey Lahad mein bhi badan mayla nahin hoota

شہ جیلاں کے عاشق کا کفن میلا نہیں ہوتا
Shahey Jilaan key Aashiq ka Kafan mayla nahin hoota

کچھ بھی نہیں مجھ میں تقویٰ، سب سے برا ہوں سب سے برا
Kuch bhi nahin mujhme Taqwaa, Subse bura hoon subse bura

تُو اچھا ہے تُو اچھا، عبدالقادر شہنشاہ
Tu Accha hey Tu Accha, Abdulqadir Shahenshah

میرے دل میں ہمت ہو، دور یہ ساری کُلفت ہو
Mere dil mein himmat ho, door ye saari kulfat ho

عزت ہو اور حرمت ہو، پاؤں مرادیں خاطر خواہ
Ezzat ho air Hurmat ho, Pao Muraade Khaatir Khuwa

آپ کی چشم عنایت ہو، حال پہ میرے رحمت ہو
Aap ki Chashme Inayath ho, Haal pe mere Rehmat ho

آپ تو شان عظمت ہو، بادشہ با تخت وکلاہ
Aap to Shaan Azmath ho, Badshahe Ba Takht wa Kula

مانا ہے یہ سب سے حقیر، حسرتِ عاجز پُر تقصیر
Mana hey ye sub sey Haqeer, Hasrath Aajiz Pur Taqseer

تیرے در کا پڑا ہے فقیر یاجیلانی شیئاً للہ
Terey dar ka par hey Faqeer, Ya Jilaani Shaian Lillah

The main objective of bringing this Anthology of Arabic and Urdu poems on Islam and its illustrious Preacher, the Holy Prophet Muhammed ﷺ, is to place them within the reach of such English speaking people who take a keen interest in the faith of Islam and its propagation.

The book also contains such poems as were composed and recited in the defense and the support of Islam, at its very outset, by such persons as were well known for their high position, integrity of character, vast knowledge and sound judgment. They go far to prove clearly that Islam was never based on violence, force or use of the sword, but was only a form of religion founded on solid reason and pure morality, and quite in unison with the doctrines of God, previously preached by Abraham, Moses and Jesus, and merely remodelled now according to the wants of the time. Thus they give a strong rebuff to those Orientalists who have so assiduously made futile attempts to diminish the merits of the faith of Islam by their misleading representations.

The Qasida al-Burdah has had a great impact upon the history of the qasida genre as a whole. No other Arabic poem has been more frequently recited, translated, or commented upon in so many languages of the Islamic world. The Qasida al-Burdah, al-Busiri's most famous poem in praise of the Prophet ﷺ. Its appellation "al-Burdah", meaning a cloak of woollen cloth in Arabic, refers to another highly esteemed poem in praise of the Holy Prophet Muhammad ﷺ which is known after its opening words as "Banat Su´ad" and was composed by Ka`b b. Zuhayr. After the recitation Ka`b received, as a reward for his poem, the Prophet's cloak. When al-Busiri, some 650 years later, suffered a stroke and remained semi-paralysed, the Holy Prophet ﷺ appeared to him in dream guise, touched him with his hand and threw his cloak over his shoulders. Al-Busiri was instantly cured and set about to compose his poem called, in reference to this miraculous healing, the "The Poem of the Cloak".

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The Golden Chest containing the
Holy Mantle of Prophet Muhammad ﷺ